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The ARYAN PATH

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THE ARYAN PATH

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THE THEOSOPHICAL MOVEMENT

THIS monthly publication of 16 pages blends the past and the present by reprinting old articles from H. P. B.'s *Theosophist* and *Lucifer*, and W. Q. Judge's *Path* as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

Principal Contents for October 1935

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"The Dhammapada"
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AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VI NOVEMBER 1935 No. 11

WHAT SHALL WE DO WITH LIFE?

Below we print extracts from the stenographic report of a lecture given at Amsterdam on Sunday the 4th of August 1935; space forbids the full reprint and so only the opening and the closing portions are given:—

Twenty-one years ago to-day the great war of our civilization began. Politicians and economists may trace the causes of that war in their own way. Historians may chronicle the events and the incidents which led up to it, and show us its meaning and import from their own point of view. Philosophers and scientists may interpret the purpose of that war from their own standpoint. Some of these explanations and interpretations may prove true, others farfetched, others misleading, and others false. One thing, however, all will have to agree upon: that war did not produce the expected results. Politicians, statesmen and economists have not produced the world which was promised—the world safe for democracy. Even to-day, after the tragic experiences of twenty-one years, everybody is talking about a new war and the destruction of our civilization. In the midst of this chaos, the man in his office, the woman in her home, the youth at college, can only speak with surety of one thing. The most powerful and universal and patent lesson of the war is there for any and every one to note and to proclaim. Financial tangles may be explained away by economists in their own way but we know one thing—the currency fluctuations of one country affect the financial status of every city in the world. The social chaos which resulted from the war is not only to be found in areas where blood flowed, but all over the world. The political aftereffects of the war encircle the

globe from Tokyo to Angora and from Angora to Los Angeles. Nature has given the unmistakable message that she recognizes neither the so-called victor nor the so-called vanquished. Overruling mere human devices, human calculations and human values, Nature has revealed that humanity is one and indivisible, and that what affects for weal or woe one portion of the race, however small, affects all. A single murder in Serajevo produced millions of murders; that one murder may or may not have been the real precipitant of the war, but its message is there. The strange and the tragic thing for us ordinary men and women to note is that the great message of Mother Nature that humanity is one and indivisible is not heeded by most people, is ignored by leaders who call themselves practical. Influential leaders everywhere deplore that war should come, and forthwith prepare in a dozen ways to wage war!

Now, if the lessons of history are scanned it is clear that such conditions as prevail to-day lead to the collapse of a civilization. Not only do we get that lesson from the fall of the Roman civilization, but of other civilizations also. The ancient Hindu philosophers taught that the Law of Cycles operates everywhere in Nature and throughout human history. That which the Greeks called *Kuklos* the Hindus called *Chakra*—the circle or wheel of evolution which revolves continuously and while revolving ascends or rises, thus forming a spiral.....

Civilizations rise and fall to rise again. There is a time process in human evolution which the ancients knew of: there are ages of iron and copper and silver and gold spoken of; these are but another version of the old Hindu teaching of the Yugas, also four in number. Human civilizations rise and fall encompassing cycles, large and small, golden with the radiance of truth during Satya-Yuga, and hard as iron with the selfishness of the dark Kali-Yuga. But besides a time process there is a space-process. There are times and cycles when the rise and fall of culture and of civilization are confined to a small area, e.g. the Greek civilization; at other times to large areas like the rise and subsidence of the Egyptian culture and civilization; and again at other times the whole world is affected—just as at the present moment. Just as there are cycles of long or short duration connected with civilizations, so are there small or vast geographical areas connected with civilization. Our European concept of human history is very circumscribed; most people date the birth of civilization with the Greeks, even though efficient archæologists discover the glories of anterior eras. Indian Puranic philosophy has preserved in form of myths and folklore the wonderful story of humanities, not thousands but millions of years old....

The rise and fall of civilizations are but the means and the channels through which humanity evolves and progresses. We need not worry about the collapse of our own

particular civilization in Europe; more exalted cultures built civilizations mightier than ours; they went and here we are. So also this civilization of ours may go but we ourselves will survive to build other civilizations. Our future capacity to create new cultures is being acquired by us now; as long as we learn the lessons which Nature has to teach we are doing the right thing. We have, however, one great duty to our own civilization; like a doctor who fights death in his patient we should do all we possibly can to fight the death of the civilization to which we belong; it is sick; nay, its condition is critical; but it is not yet dead; and ours is the task to see what can be done. And the first principle to learn and to apply is not to depend on our so-called leaders; priests and politicians have failed; popes never saved the Souls of people in the past, nor will dictators save the Souls of people in the present. Each one has to become his own saviour, and by saving his own Soul he will not only perceive how to save the Souls of others, but will actually help to save them.

And that is our first answer to what shall we do with our life? Take the direction of that life in our own hands. Let each one of us say—"Away with popes and priests, away with dictators and leaders; let us seek the light of wisdom for ourselves; let us develop the strength of a noble character, so that the Light of the Spirit within us may shine forth for the benefit of all." Now, please remember that it is easy to say—away with popes and dictators, away with priests and leaders; it is not easy to seek the light within, not easy to find it; not easy to let it shine forth. People often throw away one religion only to embrace another; they leave the church and enter the fold of science—but only to believe. Giving up the dogmas of religion they accept the dogmas of science! Where then shall we find truth? How shall we seek it? What shall we do?

When we survey the field of knowledge from the most ancient cycles we come upon certain truths, embodied, shall we say epitomized, now in one form, now in another, but which truths are ever and always the same and identical. Take the message which comes from the architectural remains of old civilizations. The Pyramids of Egypt and of Central and South Americas; the Angkor-Vat in Cambodia; the caves and temples of ancient India; these all bring a message, not only of the vast knowledge which their builders possessed, but also knowledge about human progress, the meaning and purpose of human life. These architectural remains are symbols, spiritual symbols, for in the old days architecture had its sacred and esoteric side. Again we get a similar symbolic message from the archæological discoveries; we have not learnt everything when we have admired the beauty of the finds. Every urn, every piece of jewellery, tells its own tale, and that is not always the story of ordinary life. Then

we have records, papyri of Egypt, tiles of Assyria, palm-leaf MSS. of India. All these indicate, *directly*, knowledge which the ancients possessed. When we compare the old-world knowledge in China or in Peru, we find that there is a remarkable similarity of ideas and instructions. It is striking, is it not, that Pyramid structures are to be found in Egypt and also in the Americas? But much more remarkable and striking is the similarity of views and teachings in the ancient records. *Tao-Teh King* of China and the *Bhagavad-Gita* of India teach the same truths. The description of hell and of heaven in Hindu books is similar to that which we find in the Egyptian *Book of the Dead*, and so on in numerous instances. Not in the ever changing and conflicting knowledge of modern men, but in the Wisdom of the Ancients can we find light and guidance and help.

So that is the second thing we should do. When we have discarded the personal authority of popes and of dictators, we should seek the Light of Truth from the Sages of the ancient world, the creators of mental and moral and spiritual Pyramids, veritable lighthouses which give signals to us to quit the stormy ocean of modern civilization and come to the haven of peace, to the harbour of Soul-culture. . . . . .

Time is pressing, so let me give you the *Gita* prescription in "tabloid form," to use a slang phrase. The *Gita* says :—

(1) Do not perform actions which are evil.

(2) Duty is that which is necessary for you to do.

(3) Do not run away from duties because they are unpleasant, anymore than invent duties because they seem pleasant.

(4) Do not undertake the duties of another for that is dangerous.

(5) In discharging duties, that is, in performing necessary actions, do not worry about, do not be concerned with, do not take into account, the results and the fruits of action or duty. Do that which has to be done without looking for reward.

In personal life or in national life these should become our guiding principles. . . .

All Great Teachers have given the same truths age after age in every land and country. Theosophy is that Ageless Wisdom of Krishna and Buddha and Jesus, and in answering the question—What shall we do with our life, we must seek advice and guidance from Them. These Master Minds, these Perfected Hearts, are Living Souls and by dwelling upon the truths They taught we come near to Them who embody those truths. They are Lords of Light who guide us in our darkness, Lords of Duty who reveal in Their Sacrifice the Path of Duty for us to walk. May Their Light and Their Sacrifice enable us to awaken the slumbering Soul within ourselves so that we too may discharge our duty, looking upon the World as the Field of Duty.

TOWARD UNDERSTANDING INDIA

[**Professor George P. Conger** of the University of Minnesota (U.S.A.) is the author of a remarkable volume, *The World of Epitomizations: A Study of the Philosophy of the Sciences,* reviewed in our pages for August 1932. His appreciation of India is deep and his advice to Indians very sound: "More and more clearly, it seems to be a mistake to attempt to Westernize India."—EDS.]

Last year I had the privilege of spending eight months in India, studying the philosophies and religions of that country and learning as much as I could about its life. Perhaps it may be of some value if, as one who is not much more than a beginner, I set down a few elementary points which seem to me to mark the way of understanding. They represent choices rather than discoveries, but in a situation obscured by so many conflicting interpretations, a wise choice of points of approach is of great importance.

The first point is geographical. In this respect, India is, in rather striking fashion, comparable to Europe. If we take Asia and Europe together as the continent of Eurasia, Europe is a peninsula at its western end, and India is a peninsula at its southern end. Each peninsula is a subcontinent, with a mixture of races, languages, governments, and religions. Each peninsula has records and remains of ancient cultures, among them in each case one culture which extended over the boundary lines of many present-day divisions and is still widely influential. The influence of that which we may call Sanskrit culture in India is certainly comparable with that of its cognate Latin, or Greek and Latin, culture in Europe; it would be a profound and richly rewarding study to pursue this comparison in detail. Each of the two peninsulas affords a home to more than one of the world's principal religions, although the Muslims in Europe are less important in their peninsula than are the Indian Muslims in theirs. Consciousness of racial and political unity and community, if not actually further advanced in India than in Europe, is at any rate a more living ideal.

My second point concerns morals and social conditions. If we of America would understand India, we need to remind ourselves pointedly of the obvious fact that every social system has its evils as well as its excellences. It scarcely befits an American to expose or deplore the evils of India, unless he thinks also of gangland in Chicago, the divorce merry-go-round at Reno, the false glamour of Hollywood, the long story of injustice to the Negro, and the growing bitterness of American economic conflicts. A just comparison of evils of India and America is hindered by a characteristic almost ingrained in each of the two peoples. The Indian, coming from the East, is naturally sensitive to the finer

things of life, and sensitive to any failure to achieve them and to any criticism because of such failure. On the other hand, the American, coming from the West, is temperamentally less sensitive, and has often been reared to regard the essential soundness, and even the superiority, of his own civilization as beyond question. Each man in this respect needs to meet the other halfway.

It is disagreeable to think of the third point, but since none of us is to blame for it, and since sometimes it seems to lurk in the background of some awkward situations, it is better to drag it out into the light. If we of America would understand India, we must get rid not merely of the notion—this is not so difficult—but also of any lingering attitudes which here and there accompany the notion—that differences of skin pigmentation give any man cultural or spiritual prestige as compared with any other man. In the present unworthy state of the world, both within and outside India, economic, social, and political prestige is often correlated with differences of colour ; one great thing which India can teach the West is the hollowness and wickedness of such distinctions. When I think of the things which really do matter in life, my heart is filled with love and reverence for the great souls, the dear friends whom I came to know in India.

Once more, if we of America would understand India, we must get away from missionary situations and missionary problems. This is not denying that if we wish to *help* India, the missionary point of view may be valuable ; still less is it denying that there are in India many missionaries who understand Indian life with real insight and appreciation. With all this granted, I think it is of primary importance that if we wish to understand India, we should learn about it from the Indians themselves. With contacts and possibilities of contacts multiplying every day, this is becoming easier all the time. As the adherents of all the great religions come to know one another better, they find that each of the great religions has all the great ideas (and also, alas, most of the small ideas !) of the others. The differences between the great religions are differences of emphasis, and their function when they meet is that each shall help to bring out the best in the others. The Hindu's practice of the presence of God, the Muslim's flaming sense of brotherhood, the Buddhist's composed self-control, the Christian's self-sacrificing service —all these are needed in the ideal man. As the great religions meet more often and more understandingly, we must expect that there will be modifications in them and adjustments between them. There will always be border-line cases of marked attraction and conversion ; converts ought to be like valence electrons, bonds between the nuclei to which they belong.

This leads to mention of another point, in which I depart somewhat from widely accepted views,

I doubt if "the man in the street" in India is any more religious, or any better example of his religion, than is the man in the street in America. Practically any man in any street in either country can, if asked, state some of the essentials of his ancestral faith, and, if his conduct is examined, will be found to exemplify some of its principles. The Indian sometimes seems more religious to us, when the difference is that he is merely more Oriental. The lines of religious differences can easily be overdrawn with respect to any country; I think it is clear that they are actually sharper in India than in America, although America's treatment of the Negro, if not of the Jew, would have to be reckoned into any fair comparison. A marked difference between the religious thinking of the Indians and the Americans is that the impact of the newer scientific discoveries has been felt more sharply in America, and has led to widespread and influential liberal movements. In India, it looks as if the problems of science and religion had not arisen, but this is in part due to the fact that Hinduism is on the whole more flexible and has more quiet absorptive power than orthodox Protestant Christianity.

Almost as controversial as problems of religion are problems of politics. If we of America would understand India, we must think of the presence of Britain in India as of long standing. The British started their work in India before the days of the League of Nations and the Lytton Report, and when the international conscience was much below even its present low level. Only the most extreme partisan, I think, can deny that England has afforded India substantial and lasting benefits. But beneath all the detail of current questions and controversies, one great basic fact or set of facts seems to be fundamental and unshakable: England and India are basically and naturally incommensurable. The English liberals themselves see this. It is as it might have been if the island empire off the *east* coast of Eurasia had for the past three centuries dominated the *western* peninsula—as if Japan had dominated Europe. Japan might have conferred great benefits upon Europe. It might have given the European Babel a common language, and might even have prevented the "first European war," or the recent racial conflicts in Germany. But in spite of all these things the hard fact would remain that Japan is of the East and Europe is of the West. More and more clearly, it seems to be a mistake to attempt to Westernise India.

Finally, if we would understand India, we must think of India as increasingly helping herself out of her own difficulties. Notable achievements are beginning to show —witness the brilliant administration of affairs in some of the native states, the developing solidarity and sense of brotherhood within, if not as yet altogether between, various communal groups, and the work of the beloved Gandhiji in

the villages. Everyone sees that there are still formidable obstacles. We of America cannot yet see how India can help herself effectively so long as the caste system is allowed to stifle ability or cramp a person's choice of occupation, nor how agriculture can hope to prosper without sterner measures against animal pests. But the heartening fact in the whole situation is the number of Indians who, in their own ways if not in ours, are devoting themselves with utter consecration to the problems of their people.

In the course of some passing to and fro in the world, I have become rather accustomed to scenes of embarkation. When we left India, our departing steamer sailed out of Bombay harbour just at midday. The passengers were the usually mixed group of all sorts and conditions of men. Most of those near me had one thing at least in common; they obeyed promptly the call to the luncheon table, which came just as we were getting under way.

It occurred to me that as I was now leaving India, in a few moments the shores of that land which had been so rich for me would be out of sight in the mist; so I made my way to the deck, to look again at the fast receding city. As I stepped out I saw something which I think I have never seen in leaving any other country. A dozen or a score of European passengers stood one by one, as if each had come by himself, without reference to the others. Each gazing at the shore, was standing quietly and seriously, somewhat as a worshipper might stand in a temple.

Homage and love and gratitude to India!

GEORGE P. CONGER

In the above article a philosopher shows how a foreigner can understand the real India of culture and refers in passing to its relation to the Occidental culture which came with British Rule.

The following article emphasises the fact that a free India would have derived all the benefits of Western civilization without injury to its own soul, which an alien domination inevitably produces.

The link between these points of view brings a message to modern Indians—the indigenous hoary culture of India is a reality and in accepting foreign ideas and machines they must consult and act upon the voice of that culture.—EDS.

BRITISH RULE IN THE BALANCE

[**H. N. Brailsford,** the well known British Socialist, has studied India on the spot, visiting villages and contacting Indian publicists as well as official administrators. He is the author of *Adventures in Prose*; *Shelley, Godwin and Their Circle* and *Olives of Endless Age*.—EDS.]

Once again, without the consent of Indian opinion, the Imperial Parliament has imposed a constitution on the Peninsula. What, one is tempted to ask, is the justification for this right that one people assumes to dispose of another against its will? When one cannot in such cases claim consent, there is only one possible plea that might succeed at the bar of history. One may argue that on the balance British rule has in fact brought gains and benefits to the people of India that could have come to them in no other way. Let us agree that the question of motive is irrelevant. That in the early days the conquest was merely predatory; some sublimation there doubtless was, as one generation followed another, and to-day, while considerations of economic interest and prestige are still prominent, the Imperial race has persuaded itself that while its exercise of power may be advantageous to itself, it is also for the good of India. Nine Englishmen in ten hold this comfortable belief with complete sincerity. It is bound up with another. Englishmen have the conviction that most of those who have gone out from their island as governors, judges, civil-servants and soldiers, generation after generation, were as honourable and well-meaning as they were competent. Their first loyalty may have been to their own nation, but certainly they had the good of India at heart. They laboured honestly, devotedly, and with trained intelligence. Their works are visible to every traveller—peace, order, honest law-courts, roads, railways, engineering feats, a solvent exchequer, schools, hospitals, co-operative banks. That is the evidence. It satisfies the conscience of the average Englishman, nor is he disturbed when facts seem to show that the majority of Indians desire that direct British rule should cease. To him such a state of mind is merely incredible. He doubts that fact, but if events compel him to believe in it, he falls back on a revised version of his fundamental belief. British rule, he will say, was an inestimable gain to India in the past: the time, however, may come in the vague future when it ought to merge gradually and cautiously into self-government.

Let us agree to pay our tribute sincerely to the good intentions of British administrators. One may question the fruits of Imperialism without indicting human nature. The problem before us is to examine this general English belief that a great balance of good has come to India from foreign rule.

The chief difficulty in approaching this question is to separate the undoubted gains that have come to India from close contact with Western civilisation, from the consequences of the exercise of sovereignty over India by a Western Power. Indian readers who think with Mr. Gandhi must pardon me, if I assume without argument (since space is limited) the reality of these intellectual and material benefits. India has gained immeasurably from familiarity with European thought alike in the realms of sociology and natural science. She has gained no less from European medicine and technology, and while I should be the first to argue that Europe has not yet learned how to draw from machinery its latent blessings of leisure and wealth for all, I am an impenitent Westerner who counts as gain the annihilation of distance and the raising of the standard of life that power-machinery makes possible. Everything here was brought by English hands—every thing from the printing-press to the wireless. The new thinking, the scientific attitude, came equally through the English language. That is indisputable and Englishmen may justly feel proud that it fell to them to carry these gains to India. They had, however, no necessary connection with conquest or sovereignty. If no European soldier, British or French, had ever landed with arms on India's coasts, it is certain that all those benefits would, none the less, have arrived, would, none the less, have penetrated the whole Peninsula. It is probable that they might have come rather more slowly. It is possible that in the early period they might have encountered resistance from Indian conservatism. It is conceivable that they might have been welcomed whole-heartedly only after some internal upheaval, some struggle between the innovators and the men of the old regime, such as Japan and China experienced. None the less, they would have come, and made their way irresistibly, as they have done in other Asiatic States that have preserved their independence. Japan in less than half the time has carried this process of adaptation very much further than India. Even China has railways, motor-roads and a flying mail service, together with textile mills, urban slums and the sweating system. What is rather more remarkable, she has her modern universities and schools, in which through the English language her youth is made at home in Western thought. She is developing a public health service that in some provinces at least promises to be appreciably in advance of anything that India possesses. All this she has acquired, partly with Western aid, partly by her own efforts, in spite of the protracted period of political confusion and civil strife through which she is still passing, and in spite of the aggression she has endured at the hands of better-armed Powers. The parallel is instructive. India, if she had escaped European conquest, would doubtless have passed through a

long period of confusion and misery, before some new Indian Power or Powers—here perhaps the Sikhs and there the Mahrattas—had built a solid political structure on the ruins of the Mogul Empire. Modern science and industry would have penetrated slowly, but no reasonable being will deny that Indians would, sooner or later, have drawn from the West what they needed, as the people of Japan, China, Siam and even Persia and Afghanistan have done, or are doing. One might add to these Russia, which lay in the eighteenth century almost as far outside the circle of Western civilization as these Asiatic States. It seems, then, that India could have derived from the West the major part of the benefits she has received, without the episode of conquest.

To this argument the Imperialist has a possible answer. "Was it no gain, then, to be spared the period of confusion, misery and internecine strife, which the coming of the British abridged? The other Asiatic States in question are by comparison homogeneous. Are you sure that the profound communal division in Indian society could ever have been healed? But your view of Western civilization is superficial. One cannot import it in crates with motor-car parts. It is something organic. It demands a new social organisation, the scientific mind, the engineer's outlook: nay, one may say that it demands a new system of law, even a new morality, that will train men to work in teams. Railways and electric power are comparatively useless without a political structure of the Western type. The great service of England to India was that she brought this political fabric and with it the reign of law. Anyone can learn to drive a tractor or a locomotive, but generations must pass before a nation thinks its way into *Blackstone's Commentaries* and the *Wealth of Nations*. The case of China is rather less simple than you assume. The Chinese learn readily enough to lay rails and drive locomotives, but their railways are soon bankrupt, because the management is riddled with despotism and graft. The Chinese make first-rate medical doctors, but they lack the first social requisite of civilisation; they have no honest and impartial courts of law."

This is, at first sight, an impressive and plausible answer, but the reader who examines it closely will perceive that it idealises out of all recognition the process of conquest. The last thing that the conquerors thought of doing was to stimulate the growth of an organic political structure congenial to the new civilisation. On the contrary, they imposed their own rigid bureaucratic system, which has remained alien and external. Four generations elapsed before they risked the first cautious attempt to initiate Indians into the art of government, with the Morley-Minto reforms. If we must speak of railways, the Chinese at least are learning (with some bad failures) the art of management, whereas even to-day Indians are

wholly excluded from executive control. Plainly the system of education was not devised to give Indians this "Engineer's outlook.' It was not based on science : it was literary and philological, and was designed to train clerks for the ill-paid, routine work of commerce and administration. It left the masses untouched, and to this day has failed to make any impression whatever on the minds of the villagers. This was a singular way of imparting to India the blessings of European civilisation. The urban workers come to the machines unable to read a dial-plate. The peasants, after a century of Western enlightenment, do not know the first rudiments of the chemistry of the soil. A hundred years have gone by, and this vaunted science has changed literally nothing in the mental outlook, or the physical environment of the average Indian, who is the villager. He thinks in terms of miracles: of hygiene he knows nothing : he uses no machines : he works with the tools and concepts that served his fathers for thousands of years before the British came.

What in fact the conquerors availed not at all was to acclimatise the new civilisation : they were content to sell its products. Exploiting India as their market, they deliberately destroyed her fine handicrafts. Decade by decade, as their railways penetrated the interior, carrying the cheap output of their machinery, they robbed the potter, the smith and the weaver of his livelihood, and drove him to gain a bare subsistence from the soil. As this process went on, the area of the average holding diminished; the average agricultural worker was less fully employed, and to-day a vast potential labour force crowds the village unused and burdens the hungry soil, representing the most colossal waste of human energy existent on this earth. "The British," the reader may say, "are not to blame. This has happened everywhere: it is the inevitable result of the machine age." No it is not: nor has it happened everywhere. On the contrary, when machinery in England ruined the handycraftsmen, their children found work in the mills. They were not driven on to the overcrowded soil. In Europe, moreover, with the sedulous assistance of governments, the mechanisation of agriculture was parallel with the mechanisation of industry.

It is then not a fact that conquest and foreign sovereignty quickened the process of adaptation. They delayed it. The policy of free imports postponed the growth of an Indian industrial system till the latter end of the nineteenth century. Every free, national government in the world had, through the greater part of that century, used all its resources of policy to foster and protect the productive capacities of its population. Only after the Great War, and then only on a small scale, was policy turned in India to this end. The shock of the new way of life, the shattering revolutionary impact of the new power-machinery fell on a people power-

less to adapt itself, or to use policy to modify its own social structure. It could not react. It could not choose. It could not, as a self-moved community, assimilate or reject. An inexperienced national government facing the merchants, teachers and capitalists of this approaching civilisation would doubtless have made many mistakes, as the Chinese did. But never would it have thought of India as the passive market of the West. That India has been governed for a century and a half by an alien government which started from this conception of her place among the nations is the root explanation of her present poverty. All the rest—the drain of pensions, the annual tribute to the foreign investor, the high cost of a white administration—is incidental, however important it may be.

This is the material side of the conquest. On this view alone it is probable that India has received, as the passive subject of the process, grave and lasting injuries from the impact of Western civilisation that outbalance the benefits. But conquest and alien rule brought also in their train psychological mischiefs that are no less real because they are difficult to measure. The will of this people was paralysed. It lost all sense that it was responsible for its own destiny. Europeans marvel at the "fatalism" of Asiatics, forgetting that they have usurped over this Peninsula the role of Providence. No people in this situation could escape apathy and humiliation. These effects have been enhanced by the bad manners of conquerors (though doubtless there were exceptions among them) who were at pains to claim for their white skins some innate superiority. This arrogance of colour, backed by a real superiority in arms, inflicted on the conquered a deep moral injury. No gain in order, no immunity from war, no courts however incorruptible can outweigh the wrong of a relationship that lames a people's will, insults its self-respect and dooms it to passivity.

H. N. BRAILSFORD

ASPECTS OF MODERN ARAB CULTURE

[**Ameen Rihani** was born in Syria later becoming an American citizen and was educated in the West. In 1922 he negotiated a treaty on behalf of the King of Hedjaz with the rulers of Yemen and Asir, and in the same year acted as observer at the treaty negotiations between King Ibn Saoud of Central Arabia and representatives of Iraq and Great Britain. He has lectured in Syria, in England and in America. He is an author and a poet equally conversant in English as in Arabic. He deplores the gospel of trade that has supplanted ethics in the modern world and attributes to "commercial consciousness" the restlessness and dissatisfaction of the day: "We are all drifting away from the path of vision. We no longer find joy, as did the ancients, in pure thought." He is the author of *The Chant of Mystics, Around the Coasts of Arabia, The Path of Vision* and many other volumes on Arabia which are notable, some written in English others in Arabic. He views the world living on the slopes of the mountains of Lebanon.—EDS.]

At no time in the history of Syria, even of Arabia, have the forces of Western imperialism and Western culture been equally driven by the motive power of economy and utilitarianism. They may connote, on the one hand, certain ideals, and on the other certain worthy aspirations; but in their present stress and toil they are devoid of the higher things of the mind and the soul. The Europeans want as much as they can get out of the people of this land, or in some instances through them, and the Arabs want as much as they can get of European culture or, to be more exact, of technical and organizational knowledge to be able to resist and overcome European domination and control. There is nothing in the present striving, it must be admitted, of the higher purpose of life. We all want happiness, and more happiness, without giving a thought to the higher national ideal, the liberal nationalism, which should make us and others better.

And the struggle is increasing day by day in intensity and egomania. The Europeans have thus come to the end of their superiority and are fast approaching the abyss; the Arabs, who seem to be still floundering, are nevertheless making a new start, turning a new leaf in their history: but the question is how much will they have attained of what is wholesome and solid and enduring of this Western culture, when Western civilization will have completely collapsed? Will they have achieved enough of the best to make themselves *and others* better? The technical sciences, at least, should be preserved,—should be salvaged. And the Arabs can do some of the salvaging for the world.

In a conversation the writer once had with H. G. Wells on the subject, the British author advised that the Arabs, all the Orientals in fact, should make hay while the sun shines. And the sun—of

our present economy—will not continue, in Mr. Wells's opinion, to shine very long. Get as much as you can, therefore, and as quick as you can, before European civilization goes to pieces.

But it is difficult to say, even if the Arabs follow the advice of Mr. Wells, how much will crystallize of their achievements and how much will be swept away by a recrudescence, along with a quickening culture, of a haggard religious spirit, a spirit of intolerance, a spiritual sterility. No; an Islamic revival with some of its historical and traditional implications, is not, and cannot be, an unmixed blessing.

It should be noted, however, that the Arab is not unlike other orientals, particularly of Central Asia, in certain aspects of his religious spirit. He is, when at peace with himself and the world, pious, contemplative, gentle, honest, and just. But he is not at peace to-day—neither with himself nor with the world. There is conflict within him as a Muslim, conflict within him as a nationalist, conflict between him and other nationalists, moderate or extreme, and conflict between them all as a nascent nation and Western imperialism. What these conflicts will eventually produce, it is not easy to say. Arabia might be headed the way of Japan, or the way of post-war Turkey, or even the way of India. On the other hand, she might be destined to play a distinct part of her own; she might combine in her national consciousness the best, or the best and the worst, of East and West. It is difficult to envisage the outcome, without assuming the roll of prophecy.

But it is easier and safer to prophesy about the universe than about nations. The unknown factors in national, political currents, are seldom revealed or rarely if ever rightly surmised. The governments of the world, even in these days of so-called open diplomacy, are not so foolish or so wicked as to always show their hands. No government really and sincerely plays an open game to the end. It might also be said that no nation tries to fathom, or is able to fathom the depths of its own being. There are always certain forces formulating or brewing; and when they are purely political, it is very difficult, indeed, to foresee the fatal day. A sudden outbreak will surprise and grieve the most astute and the most callous of men.

In their social aspects, however, the hidden forces may be approximately determined. Certain tendencies, considering alone their volume and strength, may be trusted, as it were, to continue, may be expected also to develop consistently to a culminating, a crystallizing point.

In the Near East of post-war time the two strongest and most pervading tendencies are cultural, as I have remarked, and national. For there is in Turkey and Iran, as in Arabia, a revival of native culture and an affirmation of national solidarity. The two are apparently inseparable. And they seem to arise from two

contradictory attitudes of mind; namely, a break with or an appeal to the past. But in reality there is no contradiction. The break with the past is in the form; the appeal to the past is in the spirit.

More dominant and more permanent than the conquest of Arab arms in the past was the conquest of Arab culture; and the inherent spirit of that culture is not only being revived, but is also being nourished to-day with the culture of other nations without any thought to results. Here we must turn to the pre-war past to determine the cultural forces that have acquired a certain permanency and are steadily penetrating into the life of the Arabs everywhere, even in the Peninsula.

France was the first to sow in the Near East, (principally through its missionary schools, strange to say,) the seeds of what is in the main a revolutionary political philosophy, as well as those of the Gallic manner in thought and expression. This sowing took root in Egypt, following the disastrous campaign of Napoleon at the dawn of the nineteenth century, and in Syria, about fifty years later. But the Frenchifying process of education, which was dominant before the World-War, has since lapsed into a utilitarian or commercial manner. The political situation, as well as the world's economic crisis, is responsible for the change.

England followed France with what may be termed a Darwinian-Spencerian invasion. For since the British occupation of Egypt, fifty years ago, the spirit of the Victorian scientists, through fragmentary translations at first, has made a deep impress on the minds of educated Muslims, is in fact influencing Arab thought and becoming a vital factor in modern Arab culture. But this influence is not confined to the scientists of that era; for the leaders of the modern school of literature read Shakespeare and Shelley and quote Matthew Arnold and Carlyle, even as their predecessors quoted Rousseau and Voltaire and read Victor Hugo and Racine.

In more recent times, without political occupation or purpose, the country has experienced a third invasion from the West, an invasion that began with considerable force about a quarter of a century ago and is more revolutionary than either of the two that preceded it, because of its direct, immediate and practical significance. Little or nothing of the academic is connected with it nor does it involve the abstract and theoretical. It is the invasion of American democracy that is affecting the political, the social and the intellectual life of the people, as well as the spirit and form of native culture. The agencies of this invasion are many. Besides the channels of trade, the modern means of communication, and the system, howsoever crude, of advertising Americanisms of all kinds, we have a chain of American schools long established in Syria and Egypt, in Bahrain and Kuwait, and more recently in Iraq; add to this newspapers and magazines published in the two Americas and circulated in our mother country.

But more practical, though not more enlightened, than the educator and the publicist, is the Syrian immigrant, Christian or Muslim, who returns to his native land. He is a missionary of Americanism with all its cocksureness and spunk; and he preaches it by example. Indeed, he attempts to live it, and often amusingly fails; for in the life of every people there is that which is not exportable, just as there is that which is hard to resist even in foreign lands. How, for instance, can Orientals tolerate American brusqueness, American Barnumism, American food? How can we, on the other hand, fail to appreciate and emulate the solid virtues of the American, chief among which are his enthusiasms, his humanitarian impulses, and his practical idealism.

From America also, after the great war, came the voice of her chief spokesman for democracy to startle, to enlighten, to confuse—to add to the world's unrest. But it was a magic voice, and the magic of it has not yet lost its potency. It was a voice to shake the fetters of the oppressed peoples everywhere and give them a new slogan —self-determination. Woodrow Wilson will be remembered in Arabia for his message of freedom and for his inability to make that message a political reality. But he was like all the prophets: all he had to give was a living fire of words. And people took up arms in their defence and support; they would make them a living truth, and they would make them build independent states and kingdoms. The fire of revolution, in Egypt, in Syria, in Iraq, coruscated with Wilson's words of fire; in Palestine also there were flashes of chronic revolt; and in Najd and the Hijaz, as in Turkey and Iran, self-determination was crowned with the triumph of arms.

But where the revolution did not succeed, in Syria, another voice was heard, a voice to succor, if not also to uplift, a voice whose magic power is even greater than that of Woodrow Wilson's. But this voice is neither American nor European; it is Oriental, coming out of the very heart of the Orient. *Indeed, Gandhi's gospel of non-resistance has come to the aid of Wilson's gospel of self-determination.*

In this part of Arabia, and now and then in Palestine and in Egypt, the small still voice of Gandhiji is honoured in word and in deed. If his spiritual fervour, his piety and self-sacrifice, his fasts, his prayers, his silences do not find as many examples as spokesmen, his national devotion, at least, is a beacon and his national struggle has the clarion note of command. Even the guilds of the merchants, the lawyers, the chauffeurs, the printers hear the call; and like the nationalists themselves, all resort to the Gandhi principle of peaceful protest against the simulacrum of a native government and the wanton exploitations of a colonizing power.

Thus, peaceful demonstrations in defence of the rights of the people, is fast becoming—I had

almost said an article of the national faith. But this would not be exact; for while it is true that this inspiration from the heart of the Orient, from India, is as vital as any of the foreign elements that are being grafted upon the time-honoured culture of the Arabs, it must also in truth be said that it does not go very deep. It is not, in other words, born of conviction, —it is not the outcome of spiritual devotion and training. What then is it? I must hark back to the opening words of this article—I must say that it is, in the mass, utilitarian.

But can it be expected of people, who are brought up on the principle of force in the business of life, whose conquest of arms has so often resounded in the world, East and West — can it be expected that they develop of a sudden a positive spiritual power of conquest, resistance and control? If they have not to-day the weapon they best understand with which to battle against the foreign oppressor, they will yet learn to use that weapon, which is characterised as the cheapest, the cleanest and the most effective—the weapon of non-resistance. Here is utilitarianism with a vengeance. But might not a principle in practice become habit? And might not habit change or modify, in the process of time, a national or a racial characteristic?

The Arabs in the past, by virtue of their geographical position and the triumph of their arms, were a link between two worlds. They were more than that. In the past they carried from East to West the torch of Hellenic culture: they were on the whole a humanizing and civilizing power. Now their geographical position remains the same, their aptitudes and ambitions much the same, though as a conquering race they have fallen on evil days. But might we not say on *better* days, we who no longer glory in the conquest of arms?

And considering the tendencies of the present and the potentialities of the future, might we not ask the question: Are the Arabs destined to make, sans wars of conquest, another great contribution to the advancement of mankind? Can their own native culture, which is more complicated and set—more weighted with the formalism of conduct and dogma and thought—than it was in the early days of Islam, be made sufficiently malleable and receptive, sufficiently assimilative and inclusive to absorb the best of the culture of the West with all its radical and revolutionary implications? Can it attain, in other words, the highest level of eclectic merit and refinement and truth? Time alone can give authentic answers to these questions.

AMEEN RIHANI

MAYA AND THE STATUS OF THE UNIVERSE IN "THE SECRET DOCTRINE"

[**K. R. Srinivasiengar**, M. A., wrote in our May issue on "Brahman in Indian Philosophy and *The Secret Doctrine.*"—EDS.]

If *Brahman* be the sole reality, what about the world of ordinary experience of concrete objects and persons? Adwaita distinguishes between three kinds of reality: (1) *pāramārthika*, the highest reality, *Brahman*; (2) *vyāvahārika*, conventional reality ascribable to things of practical life and experience; (3) *prātibhāsika*, the reality belonging to illusions and hallucinations arising within practical life itself. The world of experience is assigned a *vyāvahārika* status which means that while from the standpoint of the highest absolute Reality it is not real, it nevertheless is not unreal in the sense in which an *aloka* object, a hare's horn or a barren woman's son, is untrue. The world is empirically real. It is an appearance and that appearance is real only in relation to a percipient or conscious subject. The world is thus neither real (metaphysically), nor unreal (empirically), but simply indescribable, *anirvaçaniyam*. It is *māyā*.

Nevertheless, the conception of *adhyāsa* or *adhyāropa*, which is so pivotal in Adwaita, will not allow a strict Adwaitin to concede to the world anything but the status of an illusion. If the world of diversity superimposed upon the undifferenced and non-relational Brahman, as a serpent is superimposed on a rope, then such a world can possess no more reality than the illusory serpent. It is not surprising, therefore, that the distinction of *vyāvahārika* from *prātibhāsika* ultimately turns out to be a distinction without difference*—a distinction depending not upon the essential nature of the two but upon their respective practical importance for life. *Avidyā* or *māyā* not only *conceals* reality (*āvaraṇa śakti*), but also *perverts* it so as to present in its place a diversified world (*vikṣepa śakti*). Any attempt which makes *māyā* objective so that despite *Brāhman's* integrity, it persists and makes *Brahman* appear as the world, may save the theory from subjectivism and illusionism, but only at the cost of inflicting the wound of duality on the very heart of *Brahman*; unless an organic unity is admitted which the system does not admit.

It has always seemed to me that H. P. Blavatsky's *Secret Doctrine*, in spite of characterising the world as *māyā* or illusion, lays more emphasis on its positive reality than on its unreality. For (1) it calls a finite object *māyā* more on account of its transience than because of its inherently self-contradictory nature (2) it emphasises the rela-

* As in *Siddhantaleshasangraha*, for instance.

tivity of existence as due solely to the individual's degree of spiritual development or to the state of his consciousness; (3) it says nothing about *māyā* " covering up " or "distorting " reality. Let quotations from the immortal work bear out these contentions.

The Universe is called, with everything in it, MAYA, because all is *temporary* therein, from the *ephemeral* life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its *evanescent ever-changing* forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself. (*S. D.* I. 274)*

Again :—

Esoteric philosophy, teaching an *objective* Idealism—though it regards the objective Universe and all in it as *Maya, temporary* illusion—draws a practical distinction between collective *illusion, Mahamaya,* from the purely metaphysical stand-point, and the objective relations in it between various conscious *Egos* so long as this illusion lasts. (*S. D.* I. 631)*

In these passages the world is said to be illusory mainly because it is evanescent but there is no suggestion in them that *māyā hides* reality, much less that it *distorts* it. Again :—

Maya or illusion is an element which enters into all finite things, for every thing that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer *depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape.....* All things are relatively real, for the cogniser is also a reflection and the things cognised are therefore as real to him as himself.... *Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities.** (*S. D.* I. 39-40; see also *Ibid* I, 295-96)

Comment is superfluous. The struggles and strivings of finite creatures on a certain plane appear to be illusory not to themselves but to beings on a higher plane of consciousness, but this does not invalidate the existence of the creatures themselves or their aspirations in the scheme of the universe as a whole. Nay, Mme. Blavatsky goes much further :—

...Matter existing apart from perception is a mere abstraction...As the modern Idealists would say, the co-operation of Subject and Object results in the Sense-object or phenomenon. *But this does not necessarily lead to the conclusion that it is the same on all other planes;* that the co-operation of the two [Cosmic Substance and Cosmic Ideation] on the planes of their septenary differentiation results in a septenary aggregate of phenomena which are likewise non-existent *per se,* though concrete realities for the Entities of whose experience they form a part.... *It would be an error to say, or even conceive such a thing.* From the standpoint of the highest metaphysics, the whole Universe, gods included, is an illusion [Māyā] ; but the illusion of him who is in himself an illusion *differs on every plane of consciousness; and we have no more right to dogmatise about the possible nature of the perceptive faculties of an Ego on, say, the sixth plane, than we have to identify our*

* Italics mine.—K. R. S.

perceptions with, or make them a standard for, those of an ant, in its mode of consciousness. (*S. D.* 1. 329)*

In this passage the author suggests that things on other planes of existence may *not* put on the *phenomenal* character which they assume for our consciousness on *this* plane, that in fact the higher and higher we ascend in the scale of development, the more and more will things appear to us in their true colours. *Māyā* then, on its subjective side, is only a name for our finiteness and imperfection of apprehension. The universe itself is not self-discrepant, not a *mere* shadow or illusion, a *vivarta* or appearance, much less a distortion or perversion. No doubt *Māyā* has also an objective side, but objectively it is nothing more than " an element which enters into all finite things" (I. 39)—the finitising or individuating principle—" the illusive appearance of the marshalling of events and actions on this Earth" which " changes, varying with nations and places," (I. 638) according to their degree of development, of course. In short it is the innate Power—the " Adi-Sakti "—of *Mulaprakriti* or *Brahman* and, as such, the cause of human *Māyā* (*S. D.* I. 10.)

Everywhere *The Secret Doctrine* is more anxious to maintain the reality than to stress the illusoriness of the world. Tired probably of repeating the same thing again and again, Mme. Blavatsky answers a last question on the subject :—

> Is the *Jiva* a myth, as science says, or is it not? ask some Theosophists... What is matter? Is the matter of our present objective consciousness anything but our SENSATIONS ?...To all such arguments Occultism answers: True, in *reality* matter is not independent of, or existent outside, our perceptions. Man is an *illusion*: granted. But the existence and actuality of other, still more illusive, but not less *actual*, entities than we are, is not a claim which is lessened, but rather strengthened by this doctrine of Vedantic and even Kantian Idealism. (*S. D.* I. 603)

What particular variety of that idealism does *The Secret Doctrine* represent? While Vedantic Idealism is generally known as Absolute Idealism, Esotericism teaches an *Objective* Idealism according to which :—

> The Universe was evolved out of its ideal plan, upheld through Eternity in the unconsciousness of...Parabrahm (*S. D.* I. 281).
>
> Everything that *is, was,* and *will be* eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections. (*S. D.* I. 282.)
>
> Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation. (*S. D.* I. 282 footnote.)†

* For a similar conception of Vedantic doctrine see the article on " The Doctrine of Words as the Doctrine of Ideas " in *Philosophical Quarterly*, July 1932.

† *Vide* Śankara Bhāshya on *Brihadāranyaka*, II. iv. 9 and *Chhandogya* VIII. v. 4 for a similar interpretation of Reality.

That is, our ideas are *ectypes* of Divine Ideas. The universe we may say, is empirically unreal, but *transcendentally* or ideally real. All finite things continue to exist in their ideal forms in the bosom of the Infinite. The Absolute then is not a negation but a fulfilment of the finite; as Bradley thinks, differences are not superseded but reconciled in the ALL.

It is from this standpoint that Esotericism suggests a triple classification of reality different from that of Adwaita.

> Three distinct representations of the Universe in its three distinct aspects are impressed upon our thoughts by the esoteric philosophy: The PRE-EXISTING (evolved from) the EVER-EXISTING; and the PHENOMENAL—the world of illusion ...The last is but the symbol, in its concrete expression, of the first *ideal* two. (*S. D.* I. 278)

Here we have reality graded into what we may call the Eternally Real (*nitya sattā*, in which existence and non-existence are identical) the Subsistent-Real (*jāti* or *Akriti-sātta*, the realm of essences or universals); and the Existent-Real (*vidyamāna sattā*)—surely a more philosophical conception of degrees of reality than the usual division into transcendental, phenomenal and illusory !*

Next, what is the relation between the Universe and *Brahman?* Adwaita holds that the relationship of cause and effect subsists between the two only empirically while metaphysically viewed the effect is unreal, *i.e.*, non-different from the cause. That is, evolution, real change, *pariṇāma*, finds its explanation in appearance of change, *vivarta*. Causality is only a matter of words (*vācārambhaṇam*). But it is possible to be more just to philosophy and to facts of experience by saying that *Brahman* in reality *expresses* itself in the phenomenal order (immanental) conception, *Kāryya-Brahman natura naturata*) while at the same time it transcends it (transcendental-conception, *Kāraṇa-Brahman, natura naturans*). The so-called appearance would then be equally real with *Brahman* though it would not be equally eternal in that it might pass into a temporary state of quiescence during *Mahapralaya* (reality, existence and eternity are not identical concepts). The cause and effect would be identical in *being* though different in *appearance*. *Brahman* expresses itself in the world neither in part nor as a whole—a misleading issue —but just as, to use Plotinus's similes, an infinite spring expresses itself in the stream which flows from it without exhausting its infinite source, or the sun expresses himself in the light that radiates from him without loss to himself.

Such a view would make *Brahman* pre-eminently the material (*upādana*) cause of the world though the efficient (*nimitta*) cause may be sought elsewhere. This is just the position which *The Secret Doctrine* adopts.

> If, in the Vedanta and Nyaya, *nimitta* is the efficient cause, as contrasted with *upādāna*, the material cause, (and in the Sankhya, *pradhāna*

* Italics mine.—K.R.S.

implies the functions of both) in the Esoteric philosophy....none but the *upādāna* can be speculated upon. (*S. D.* I. 55)

Which means that *Brahman* is *really* the *material* cause of the Universe. And well it can be, for Mulaprakriti in Esotericism is not as it is in Adwaita, an illusion; it is one with *Brahman,* (*S. D.* I. 62; 273) and it is Mulaprakriti that undergoes real transformation resulting in the evolution of the universe. That the world is a real expression of *Brahman* is admitted by Mme. Blavatsky in the following words:—

The summation of the Stanzas in Book I. showed the genesis of Gods and men taking rise in, and from, one and the same Point, which is the One Universal, Immutable, Eternal and absolute UNITY. In its primary *manifested* aspect we have seen it become: (1) in the sphere of objectivity and Physics, Primordial Substance and Force... (2) in the world of Metaphysics, the SPIRIT OF THE UNIVERSE, or Cosmic Ideation..... (*S. D.* II. 24)

Putting it more metaphysically she writes:—

At the Commencement of a great Manvantara, Parabrahm *manifests* as Mulaprakriti and then as the Logos (*S. D.* II. 24).[2]

K. R. SRINIVASIENGAR

The profoundest and most transcendental speculations of the ancient metaphysicians of India and other countries, are all based on that great Buddhistic and Brahmanical principle underlying the whole of their religious metaphysics—*illusion* of the senses. Everything that is finite is illusion, all that which is eternal and infinite is reality. Form, color, that which we hear and feel, or see with our mortal eyes, exists only so far as it can be conveyed to each of us through our senses. The universe for a man born blind does not exist in either form or color, but it exists in its *privation* (in the Aristotelian sense), and is a reality for the spiritual senses of the blind man. We all live under the powerful dominion of phantasy. Alone the highest and invisible *originals* emanated from the thought of the Unknown are real and permanent beings, forms, and ideas; on earth, we see but their reflections; more or less correct, and ever dependent on the physical and mental organization of the person who beholds them.—H. P. BLAVATSKY, *Isis Unveiled,* Vol. II, 157–8.

THE PROBLEM OF INACTION

[**Hugh l'A. Fausset** writes on the problem of inaction in action which every mystic and occultist has to face. Its solution is to be found in books like the *Bhagvad-Gita* and *The Voice of the Silence.* In the latter text it is said:—

If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err. Non-permanence of human action; deliverance of mind from thraldom by the cessation of sin and faults, are not for "Deva Egos." Thus saith the "Doctrine of the Heart".

Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy soul as limpid as a mountain lake.

So kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.]

One of the problems which is soon likely to test anyone who has begun to tread the interior path is that of inaction. And like all spiritual problems it is presented from within and arises out of certain inward changes which are a condition of growth. The mystic *lives* his problems in a far more intimate sense than the man of the world, so that the problem of inaction is for him in simple truth a matter of life and death. It reflects a conflict which it is the mystic's life-work to resolve.

The antithesis of action and inaction, as we know it in our fallen state, is like all the opposites we conceive, an unreal one. It is a distorted reflection of the divinely dual rhythm of the Universe wherein the inflow and outflow of energy are but two modes of an eternal unity, so that the power which goes forth into light is infused with peace, and the peace which abides in darkness is instinct with power.

It is this rhythm which the mystic is in truth striving to recover. And if and when he recovers it the problem of the degree of action and inaction which his condition demands will no longer trouble him. For every act of his will then possess the virtue of inaction, every motion be charged with meaning, and whether he goes forth in power or withdraws into the stillness, he will be at home, creatively and imperturbably, in the One.

But this is to look forward to the end of the path. At its beginning the mystic is far from possessing such integrity. He can neither act nor refrain from action with that simple fullness of truth which makes action and inaction modes of each other and consecrates both with the touch of divine being. Yet he has to choose from day to day and hour to hour which mode he will cultivate. The needs of every soul in this as in other matters must differ. But it is

probably safe to say, at least of Westerners, that the first need of the majority who would enter into the new life, is to refrain actively from action. Yet even when the need is most urgently felt, it is very hard to accept. For to do things or to get them done, is everywhere recognised as a merit often with little regard to the quality of the act. And this is very understandable. It springs from an unconscious awareness of the virtue of what the Italian philosopher, Gentile, has called "the Will as Pure Act." The divine life is the eternal expression of this Will, which is subject in the manifested universe to a dual rhythm of its own creation, but which acts as purely in the negative phase of this rhythm as in the positive. Happiness can only come in conformity with this active Will, as is testified alike by the pains of indecision and the relief which decisive action of any kind will bring. But the fact that even a vicious act may be deeply gratifying and seem appallingly necessary at the moment proves at once how essential to life is action and how far the unregenerate human will is from the divinely pure act of the Creator.

Of this discrepancy the mystic has become increasingly conscious. For him therefore, the problem of action and inaction presents no simple alternative. He has discovered that apparent action may mask a spiritual incapacity and that seeming inaction may be the most real and necessary action. This awakening to the inner rhythm which he has violated may come to him in a sudden vision in which reality possesses him and opens for one desolating moment his spiritual eyes. Or it may be born gradually of the consuming pain which self-willed action inflicts upon a sensitive soul. In either case it is a direct seeing by the Soul of the self, a sight so humbling in its revelation of the self's falsity, that for a time, short or long, it may almost kill the power to act.

And, indeed, the old power and pressure of action must die, if the new is to be born. The world of generation is divided by this death from the world of regeneration. In the world of generation man lives by the power of primal instincts, which have become in different degrees perverted. The mystic is exceptionally conscious of that perversion. And he is equally conscious that it cannot be cured by any return to instinctive innocence. That way back is closed. If he is ever to receive life abundantly again and express its harmony he must break through the closed circle of biological necessity into the pure freedom which is also the divine order, of Creative Being.

The mystic who has entered the path knows this. He has broken with the old order and embraced the new. But however deeply he may have dedicated his will to the Light, he is not transformed in a moment. He has yet to become the being of which he has conceived the saving truth and to grow the body of finer and purer texture which that new being

requires to clothe itself in and in which the Creative light may shine with a constant radiance.

And meanwhile he must endure the desert which lies between the two worlds, the world of perverted instinct from which he has turned and the world of spiritual intuition towards which he toils. He knows that new world by prevision, but he has not yet become a native of it. The old sense channels are closed or closing, the new spiritual channels are opening, but they are as yet tenuous or half-formed. And this inevitably causes the mystic distress and exposes him to misunderstanding or condemnation. For he has lost the power of love on the level of impure emotion and sensation without having yet regained it in any fullness on the pure imaginative level.

All the trials of his life, inward and outward, are reflections of this "half-wayness," through which he can only pass by an ever deeper dedication of his being to the will of the All-Being, never doubting that in its good time the Creative Spirit will fulfil its perfect work within him and he will be changed. But premature action of a wrong kind, towards which he is constantly tempted, can only delay or arrest the delicate processes of this organic transformation. At bottom such action betrays rather a want of faith than of knowledge. For the mystic knows, even while he is indulging in it, that he is violating the deep rhythm of truth into which he would grow. He knows and he suffers. But ingrained habits are not easily thrown off, however desirous a man may be to "sing a new song unto the Lord." That is why some mystics have even taken and kept a vow of complete silence for a lengthy period. Few of us are in a position to do that, and the constant testing which human intercourse affords is perhaps a more valuable discipline, if we are strong enough to meet the test and can build up our strength by regular hours of withdrawal for meditation and devotion.

Each one of us can alone know to what extent we are free to go forth in action. It depends on the stage of spiritual growth which we have reached. The mystic is learning to live a new life and there is no act, however apparently trivial, which may not retard or foster this transformation. Doubtless every act inspired by love is necessarily right. But the statement is not as helpful in practice as it might seem. For the mystic has to learn to love. And until he can love with a love which is a pure giving and a pure receiving, he may be required to still the feelings which well up within him because they flow along the old false channels and he lacks as yet the power to direct them into or maintain them in the new.

And it is the same with thought. The mystic's thought has to become a pure and total act of being. His head, like his heart, has to be subdued to the rhythm in which both are in perfect accord. And that can only happen if he has the courage to wait for the knowledge which is love to possess his Soul

and for the love which is knowledge to build it.

To maintain such devoted inaction against all the fret and clutch of egotism is hard, however sensitive a mystic may have become to the untruth of his acts. And he can expect little support or understanding from those about him, who at best are likely to regard his condition as a psychological problem, at worst as a culpable form of self-absorption. Nor can he explain its spiritual significance to them. For the mystic soon learns as part of his discipline, that it is impossible to communicate the meaning of any spiritual state save to those who have gone or are ripe to go the same way.

But if the incomprehension of others intensifies his sense of isolation, it is his own doubts which are his greatest affliction. The voices that question or chide or seek to rouse from without only strengthen the voice of his own uncertainty. And the Western mystic is likely to be far more tried by such uncertainty than the Eastern. For the strength and weakness of the West is action with attachment. The Westerner will condone the errors of a passionate will far more readily than the inertia of a dispassionate mind. He appreciates the warmth of energy so much that he will sacrifice to it the purer rays of truth. He recoils from the teaching and temper of the East because he feels a want in it of this eager, personal warmth. And his recoil is justified in so far as Eastern detachment has been merely an aversion of false attachment, a loveless withdrawal from the stream of life into mental abstraction.

But the noblest saints and sages of the East were not in reality thus selfishly detached. If they withdrew from the turbid stream of life in which the sense and emotion-bound man fought and floundered, it was only to enter the same stream where it had become a deep river of being, with their wills tempered in full consciousness to its serene creative rhythm. The Westerner who finds the serenity of such men too cool and impersonal is himself too hot and personal. The fire of love may be in his heart, but the light of liberation has not yet filled his soul. And so there is an element of bondage to emotion and prejudice in the personal force which he exerts, though it be on behalf of others.

This is apparent, at times fanatically apparent, even in some of the greatest Christian Mystics from Augustine to Eckhart, and disproves the claim, recently supported by M. Bergson, that the only complete mysticism is theirs. For the love in action which is the complete expression of the Spiritual life is completely disinterested. The secret of this divinely personal-impersonal love has doubtless been possessed in its fullness on earth by only a few Masters. But the East in its rejection of interested action has understood the conditions governing it at least as truly as the West in its impatience with characterless detachment.

And this impatience inevitably intensifies the doubts and difficul-

ties which assail the Western mystic in the early stages of his probationship. True inaction, he knows, demands more real action to sustain it than all the false activities of the world. But to maintain this stillness within, not only in the hours of meditation but as he moves about the world, demands a continuous effort of recollection. The mystic in the monastery lived withdrawn and under a rule that fortified at every turn the powers and peace of the inner life. The modern mystic has no such support. He may, indeed, even in the West be able to join a brotherhood in which guidance is given and in which he can co-operate with others in mystical work. But for the most part he has to keep faith with the unseen alone and amid many distractions and temptations.

Very soon, however, if he can maintain the inner stillness against the unredeemed impulses of his nature and all the forces which would suck him back into false activity, he will find that the pull, against which he has to brace himself, is weakening. His new being with its lucid faculties has begun to unfold, his old self with its restless appetites to pass away. The transformation is, of course, slow and in some of its phases deathly. For the perverted senses have to die. All who travel along the path of regeneration must in different degrees pass through the state which, in its two phases, St. John of the Cross described as the night of sense and the night of the Spirit. And these nights are hard to bear because they are utterly negative. In the first of them all the vital zest which the mystic experienced in however perverted a form, as he strove and exulted and suffered in the world of generation, is withdrawn. In the second all the tender "bright shoots of everlastingness" which quickened his being when he first entered the world of regeneration seem also nipped by an untimely frost. For a period, short or long, he is desolated by a feeling that there is no meaning and no nourishment in the abysmal emptiness of life. Then above all is it that he must endure to the end if he is to be saved. And his salvation is sure. The very deathliness of his state is a proof of the radiant purpose of life. The darkness he experiences proclaims the dazzling light which he is not yet strong enough to see. But even in the night he may be given glimpses of this light which reveal so much of ecstatic meaning in the texture of life that all previous vision seems by contrast to have been like the sliding of clouded water over the surface of a stone. And as the light grows with his power to receive it, the rapture of it will no longer overwhelm him, as it did in these first glimpses. For life can be meaningless through being too full of meaning for our faculties to grasp. And akin to the mystic's experience, in the night of sense, of a life that is without form and savour, is his sense in the Dawn of new being that it is so infinitely charged

with meaning that no finite form can contain it. It is as if he had entered a tide "too full for sound and foam," as Tennyson described the tide of death.

> When that which drew from out the boundless deep
> Turns again home.

And in very truth he has entered the tide of death which is the tide of life. We are all prodigals until we set our feet on the path of return to our spiritual home. But as the mystic treads in quietness that path of return, he changes. He has turned his face to the Divine Sun and all that was veiled before by the shadow of self is revealed in the light of truth. All that seemed positive before is seen now to have been negative; all that seemed negative then is known now to have been a condition of growth into the truly positive. And little by little as the Divine Sun clothes him with a body of light, kindred to Itself, he begins to see the depths of people and things which before were opaque and into realms that were veiled. No longer is he overwhelmed by the meaning or the meaninglessness of life. No longer need he refrain from action because his acts are impure. Whether in word or in deed, by the direct contacts of touch or glance or the silent voice speaking in love he expresses the inaction which is the divine counterpart of action. He is possessed by the peace which sanctifies power, by the Eternity through which Time is redeemed.

HUGH I'A. FAUSSET

FRIENDSHIP

There was one whom I thought to be my friend, and I spoke to him concerning a thought that I had had and that was very real to me. "Quite so," he said, "quite true. You are right." And I knew that what I had said was as nothing to him, and I looked upon him as a child whom I loved, but not as a friend.

I spoke to another, whom I thought truly a friend, for we had spent long hours together and knew the oneness of inquiring minds. He answered slowly. "Your point is well made. But let us consider every aspect of the problem." And I turned away sadly, knowing that for that of which I had spoken there was no need of logic's verification. How could he, not knowing that, be a friend, though I admired and respected him?

And once I stood in a group of men, of whom one I considered my enemy, for through the prejudice of our minds we were opposed in every effort in which we engaged. So we spoke in the group of this and that, and because my heart was very full, I said that which I had said to those others. And the faces of some showed doubt, and the faces of others bewilderment, but in the face of my enemy was understanding and compassion. And our eyes met and we smiled, "Yes," said my friend, nodding, "I know."

P. S.

RELIGIOUS POLICY IN INDIA

II. BRITISH RULE AND INDIGENOUS MOVEMENTS

[This is the second instalment of **V. R. Ramachandra Dikshitar's** interesting series. In the first, published last month, he wrote about the policy pursued by the East India Company administrators and its results.—EDS.]

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, We disclaim alike the right and the desire to impose Our convictions on any of Our subjects. We declare it to be Our royal will and pleasure that none be in any wise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and We do strictly charge and enjoin all those who may be in authority under Us that they abstain from all interference with the religious beliefs or worship of any of Our subjects on pain of Our highest displeasure.

"And it is Our further will that, so far as may be, Our subjects, of whatever race or creed, be freely and impartially admitted to office in Our service, the duties of which they may be qualified by their education, ability and integrity only to discharge.

"We know, and respect, the feelings of attachment with which the natives of India regard the lands inherited by them from their ancestors, and We desire to protect them in all rights connected therewith, subject to the equitable demands of the State; and We will that generally, in framing and administering the law, due regard be paid to the ancient rights, usages and customs of India."

This solemn declaration on the part of the great Queen Victoria appeased the ruffled feelings of 1857 and satisfied the aspirations of Indians always intensely devoted to their religious and social traditions and usages. Proofs of the cordial loyalty of the people to the Throne were given when the Prince of Wales, afterwards King Edward VII, toured India in 1875-6; and again when the King-Emperor and His Consort visited India in December 1911 and celebrated their accession to the throne by holding the coronation Durbar at Delhi. The important announcement of Queen Victoria guaranteeing the non-interference of Government in all matters of religion received a solemn re-affirmation at the hands of Edward VII in the proclamation issued in 1908. This message of goodwill assured the peoples once again of full freedom in the profession of their respective religions. It was delivered by the Viceroy on the fiftieth anniversary of Queen Victoria's Proclamation (see Countess Minto's *India Under Minto and Morley*, p. 226).

Here we must sketch a brief outline of the trend of religious movements in India after it passed under the authority of the Crown. From 1858 to 1885 when the Indian National Congress was born, the country enjoyed an era of unprecedentedly peaceful administration as a single integrated unit. This period, however, marked an important epoch in the development of the Brahma Samaj move-

ment in Bengal. Founded by Ram Mohun Rai in 1828 it languished after his death in England in 1830. Devendranath Tagore assumed organized control in 1841 and in 1850 introduced a radical reform which shocked the orthodox—he and his followers denied the infallibility of the Vedas. In 1857 the admission of Keshab Chandra Sen, belonging to the Vaidya caste marked a further stage in the history of this progressive religious movement. Since the birth of this Samaj it had been customary that only Brahmans could be acharyas or ministers. But in 1862 Devendra ordained Keshab and invested him with the title of acharya. The conservative members objecting to innovations prevailed upon Devendra who was of a deeply devotional temperament. The crux of the problem really turned upon the wearing of the sacred thread by the officiating acharyas. In 1864 Devendra permitted upacharyas with sacred threads on to officiate. In 1865 Keshab demanded the disuse of the thread and he and his party definitely withdrew. This split led to the existence of two Samajas. In 1872 however Devendra retired from active participation in the affairs of the Samaja, then known as Adi Samaja and his son Dvijendra took his place. During these years Keshab engaged himself in social and religious reform, but in countenancing the marriage of his daughter at an early age to the rich ruler of Kuch Behar failed to live up to his preachment. With his death in 1884 activity of his Samaj practically ceased. The same fate overtook the Adi Samaj. Though the Samaj exerted some influence on religious opinion and social reform in India, its followers were not great in number. It made no appeal to the mass mind for the pioneers of the movement had attempted to create an Indian religion which "would be loyal both to Christ and to Hinduism." This could not be (*Ency. of Religion and Ethics* Vol. 2, pp. 813-824).

In the last quarter of the nineteenth century what we may call the Hindu Renaissance took place and with it the birth of nationalism. In 1866 Swami Dayananda Saraswati began his attack on the Christianity of the Missionaries who seemed to be growing in power. In 1875 he founded the Arya Samaj in Bombay. Two years later he visited Delhi and was invited to the Punjab. The doctrine on which this movement was based was to the effect that the Vedas are revealed books and the embodiment of true knowledge and that God is the primary cause of all knowledge. The movement hearkened back to the simple Vedic religion of old. Its curious feature being the rejection of traditional and orthodox interpretations of the Vedic texts. Swami Dayanand substituted his own interpretation, which the late Max Müller characterised as "most incredible." This did not commend itself to the general public which looked upon the traditional interpretation as the only correct one. Swami Dayanand further inaugurated the Cow Protection Association in 1882

having the Punjab as his headquarters.

Coming into contact with towering personalities like Madame H. P. Blavatsky and Col. Olcott of the Theosophical Society, he was willing to effect a united organisation of both Arya Samaja and the Theosophical Society. This lasted only three years from 1878 to 1881. Swamiji died in 1883.

Like the Brahma Samaja it became a provincial movement confined largely to the Punjab and, to some extent, to the United Provinces. But unlike the Brahma the Arya Samaja can count a good number among its adherents even to-day. Since the death of the founder, the movement has split in two sections—the non-vegetarian and the vegetarian. Both have been devoting their attention to educational work. They maintain the Dayananda Anglo-Vedic College, Lahore, and the Gurukula at Hardwar.

There was still another movement of this period to which a passing mention has been already made. This was what we may term the original Theosophical Movement founded in New York by H. P. Blavatsky and her colleagues Col. H. S. Olcott and W. Q. Judge. The first two were sent to India as a committee by the Theosophical Society. Its temporary union with Arya Samaja movement we have already noticed. Like the Arya Samaj, it began purely as a moral and spiritual movement which later became religious and political. Madame Blavatsky and Col. Olcott were not mere propagandists of Hinduism but were friends of all oriental religions, and both, especially Col. Olcott, laboured for Buddhism and inaugurated a fine progressive movement in Ceylon. There is a very important pronouncement by these two leading Theosophists against mixing Theosophy and Politics :—

> The tenacious observance by the Founders of our Society of the principle of absolute neutrality, on its behalf, in all questions which lie outside the limits of its declared "objects," ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics. Upon an hundred platforms I have announced this fact and in every other practicable way, public and private, it has been affirmed and reiterated. Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed. But in this country, affairs are in such an exceptional state, that every foreigner, of whatsoever nationality, comes under Police surveillance, more or less; and it was natural that we should be looked after until the real purpose of our Society's movements had been thoroughly well shown by the developments of time. That end was reached in due course; and in the year 1880, the Government of India, after an examination of our papers and other evidence, became convinced of our political neutrality and issued all the necessary orders to relieve us from further annoying surveillance. * * * That our members, and others whom it interests, may make no mistake as to the society's attitude as regards Politics, I take this occasion to say that our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, AS SUCH, to meddle with political questions in the slightest degree, and to compromise the Society by saying that it has,

AS SUCH, any opinion upon those or any other questions. * * * * (*Supplement to the Theosophist*, Vol. IV, July 1883).

They left politics severely alone lest it might imperil their work that was prospering in various parts of the world. The character of the Theosophical Movement underwent a change soon after the departure of H. P. Blavatsky from India in 1885.

It was about this time that the split in the Brahma Samaj occurred in Bengal, and a more orthodox Hindu religious revival began under the influence of Swami Ramakrishna Paramahamsa. This expanded widely through the untiring energy of Swami Vivekananda, and is now rendering splendid service in helping the poor.

Side by side with this new birth of the Hindu religion, there was a revival of the Tantric cult based on the worship of Sakti as Mother Goddess. Again the late B. G. Tilak who, in the ultimate analysis, was more a political than a religious leader, undertook the championship of Hindu orthodoxy in the Dekhan by opposing the Age of Consent Bill.

This was not all. A new turn was given to the original Theosophical Movement in 1893-4 when the late Mrs. Annie Besant came on the scene. She instituted a widespread propaganda on the greatness of Hindu culture and civilisation throughout the Indian empire. She favoured Hinduism and orthodoxy on the one hand and nationalism and political democracy on the other—thus going contrary to the original programme of Mme. Blavatsky. Under her leadership what was a cosmopolitan spiritual movement became a nationalistic religious one.

This religious enthusiasm was short-lived. The political awakening had a deadening effect on it. But the fruit of these new impulses and forces has been to help the formation in recent years of a number of sectarian and caste associations organised chiefly for political objects. They have been incessantly active in addressing the Government about their grievances and getting their status improved. The educated Hindu to-day finds himself in the midst of two worlds one of science and economics, the other of religion and philosophy. He is growing more and more unmindful of the latter and increasingly conscious of the former. Messrs. Thompson and Garrat who have studied this particular aspect of the Indian problem in their joint work *The Rise and Fulfilment of British Rule in India* conclude :—

> Both Hinduism and Islam seem to be on the eve of drastic reconstruction and those who continue to believe in an 'unchanging East' are destined to a shock as great as when Russia ..... swung to the extreme of secularism. (p. 651)

Despite greatly altered conditions and a changed outlook, it cannot be doubted that orthodox Hinduism remains a force in the country. Whenever a cry of "Religion in danger" is raised the orthodox Hindus and Mussalmans organise themselves with fervour and vigour. This is what happened

with regard to the Temple Entry Bill, still green in our memories. This bill led to the Sanatanist organisations throughout all India and to the Journals for promoting their cause. Some Indians regard this revivalism as retrograde in character; time alone will show whether the steps taken have been in the right direction. In the meantime the Sanatanists have condemned the White Paper for lack of statutory safeguards against the possibility of interference by the State in religious and religio-social and socio-religious matters. They look forward with fervent hope to the Government of His Imperial Majesty George V to provide adequate safeguards in this behalf. More and more, religious and social problems are entering the field of politics and legislation. To that we must now turn.

V. R. R. DIKSHITAR

A NOTE ON THE ABOVE

Our esteemed contributor refers to the original Theosophical Movement of Madame H. P. Blavatsky which lost its spiritual inspiration and genuine catholicity after her departure from India in 1885. THE ARYAN PATH and cognate activities represent a serious and sincere attempt to resuscitate the Theosophical Movement energized by the Original Impulse given it through H. P. Blavatsky. Between the teachings of Theosophy given by her and those which pass under that name there is a difference in kind, as vast as that between day and night. Interested readers are referred to the forthcoming November issue of *The Theosophical Movement* where this subject is discussed at some length.

THE SONG OF THE HIGHER LIFE

III. THE UNCHANGING ONE AND THE MANY

[Below we publish the third of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*, Each of these will discuss a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience. This particular study is on the second chapter entitled, Sankhya-yoga.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the Path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian philosophy. Away from the world but serving it with faith he lives in the Himālayas, and is esteemed highly for his sincerity, earnestness and devotion.—EDS.]

"If Emancipation means dissociation from all objects of pleasurable enjoyment for what reason would men cherish a desire for action? What do we gain by knowledge and what lose by ignorance?" These words of King Janaka to the Sankhya teacher Panchashikha may serve as an introduction to the present chapter as they well describe the mood of Arjuna as the discourse opens.

Surrounded by desolation on all sides, the Soul has no alternative but to turn within Itself and seek there the Divine Teacher.* Wherever else it looks it sees nothing but bitter emptiness and even the appeal to a manly fortitude fails of its effect for, when all one's world is in ruins, manliness seems a mere posturing in the void. In utter despair the Soul turns within to the Divine Krishna and, weighed down by wretchedness (*kārpaṇya-dosha*)—a wretchedness in which self-pity plays a prominent part, cries out "I am Thy disciple; teach me, I am Thy suppliant."

But not yet is the Soul really ready to abandon itself at the feet of the Teacher. True self-giving will only be possible later, for we see that, there at the very feet of the Teacher to whom he has just proclaimed his submission, Arjuna refuses to abandon his dejection and cries out bitterly "*na yotsya*," "I will not fight."

Profoundly significant are these words for they express the very fault we are always committing. The disciple appeals for teaching to the Guru,† either to the Divine

* Compare Bertrand Russell's *Free Man's Worship*. His appeal for a Promethean defiance of the universe "based on the firm rock of unyielding despair," however thrilling it may be to the armchair agnostic, will scarcely nerve any one who is actually in the abyss and, for all his sincerity, his glowing rhetoric rings false.

† The "great Master" is the term used by Lanoos or Chelas to indicate one's "HIGHER SELF." It is the equivalent of *Avalokitesvara*, and the same as *Adi-Budha* with the Buddhist Occultists, ATMAN the "Self" (the Higher Self) with the Brahmans, and CHRISTOS with the ancient Gnostics: says *The Voice of the Silence*:—EDS.

Lord within or to His embodiment in human form, and professes his willingness to serve Him utterly. But, spoken or unspoken, there always remains a reservation. "Lord, I am Thine and will do Thy bidding but ask not of me one thing for that I cannot do. I will not fight!" This is why the appeal to the Teacher seems so often to bring no result and why many lose faith in His presence, feeling that, were He really there, they would assuredly hear His Voice.

But the impossible is not demanded and, slowly, if only there is patient perseverance, a new and Divine Knowledge is felt obscurely stealing into the Soul and lighting up dimly the darkness within. For the true Knowledge is to be found within the Self; that which is merely derived from books or hearsay is no real knowledge. Outer teaching may be effective in helping to give clear expression to what is at first only dimly intuited but it can form no substitute for the latter and the work of any real Teacher is only to bring to birth that which already exists within, as has been well expressed by Browning in his poem on Paracelsus:—

> Truth lies within ourselves;
> It takes no rise from outward
> Things, whate'er you may believe.
> There is an inmost centre in us all
> Where Truth abides in fulness.

The first and easiest stage in the manifestation of this inner knowledge takes the form of a perception that this "too, too solid world" of names and forms is but a passing phantom show which veils from sight the true and unchanging Eternal Reality which is for ever unmanifest. "The unreal hath no being; the Real never ceaseth to be." An echo of the same truth is found in Shelley's beautiful lines:—

> The One remains, the Many change and pass;
> Heaven's light forever shines, Earth's shadows fly
> Life, like a dome of many coloured glass,
> Stains the white radiance of Eternity.

With this perception comes a realisation that this Unchanging One, the Unmanifested in which all beings have their true selves, is indestructible. "Weapons cannot cleave It nor fire burn It, nor can any compass the destruction of that Imperishable One." This is no piece of theological dogma to be taken as an article of blind belief. It is a truth that becomes transparently clear to the disciple even at this stage and a calm descends upon the Soul as it realises that neither can any slay nor is any slain. Forms and personalities come and go inevitably but That which lies behind them all can neither come nor go for It forever Is.

Moreover, since all forms are the same in kind, whether they be forms of flesh and blood or forms of conduct and belief, the Soul learns not to grieve over the passing away of familiar social forms and cherished religious creeds for it sees that the Truth behind them all, the truth which gave birth to them, is the same for ever and neither comes into being at the birth of a new religion nor perishes with its decay. "What room then for lamentation" since all form

is transient and *must* pass away, while all that is Real is eternal and perishes not throughout the ages.

Therefore, having perceived, if only dimly, that the Marvellous One is also the Dweller in the bodies of all, the Soul is exhorted to cease from vain lamentations over the disappearance of what is transitory by nature and to stand up and fight, fulfilling the duties that lie before it.

This knowledge is what is referred to in the *Gita* as the wisdom of the *Sānkhya* but it should not be confused with the brilliant but purely scholastic version that is to be found in the much later *Sānkhya Kārikā*. Partial accounts of the older *Sānkhya* are to be found in the Shānti Parva of the *Mahābhārata* and suffice to make it clear that, while the later system was a frank dualism, the original teaching was monistic. The latter set out to explain the world as an evolution in a graded series of manifestations proceeding from one eternal Reality, referred to as " That " or the *Avyakta*, the Unmanifested. The duality between *prakriti* and *Purusha* that forms the centre of the later system is here transcended since both are but aspects of the *Avyakta* and are ultimately absorbed in It.

Thus we see that essentially the *Sānkhya* was a body of teachings designed to give a coherent intellectual expression to the intuition of the Unchanging One that arises at the proper time in the Soul of the disciple when stimulated into activity by the words of the Teacher.

It is, as Shankara rightly maintains, a system of *Jnāna Yoga*, of yoga by knowledge, and, like all such partial systems, it suffers from a certain one-sidedness that Krishna makes it His business to correct. At the time when the *Gita* was spoken (as indeed now) there were several such yogas in existence and we shall find that the first six chapters of the *Gita* (or rather chapters two to six), contain exposition of the Path according to their various teaching and also corrections of their deficiencies.

In this chapter we are taken along the path of the Sānkhyan knowledge because the first cry of the Soul when it awakens to a dim perception of the Eternal is for a coherent scheme of principles by which it may explain to itself its new knowledge. But there is a danger, too, in the demand for a detailed explanation, a danger, that the original intuitive perception may be swamped by the clear-cut intellectual expression, a danger, too, that mere knowledge, divorced from the love and activity that are the other aspects of the Path, may be considered as the whole.

Many must have had the experience of seeing the flashing intuitions of the One *Ātman* which come from a reading of the Upanishads fade and grow pale as the reader seeks to fix them by the help of even such a writer as Shankara who made those intuitions the very corner stones of his philosophy. The Soul flees just at the very moment when we

seem to hold its gleaming splendour in our hands and all we are left with is one more dead butterfly to add to our mouldering collection.

Therefore the disciple has ever to keep in mind the fact that the clear intellectual grasp that he craves for, and may to some extent gain by the study of the "Sānkhyan wisdom," is but a substitute, a symbol of the true knowledge which alone can bear the Soul upward on swift and flashing wings.

It is here that the one-sidedness of the pure *Sānkhya* comes in. In proportion as the inner vision fades, the disciple endeavours to recapture its fleeing spirit and to galvanise it into life once more by a violent effort. Separating himself more and more from the world of action and emotion, he withdraws into a realm of abstractions and, bending upon them the whole power of his psychic energy, he often succeeds in imparting a kind of life to them at the cost of an ever sterner and more forcible warping of his nature. This "life," however, shows by its very lack of balance that it is not the authentic life of the Soul. Only in perfect poise and harmony can the Soul blossom and not by any such forced and unnatural straining will the disciple reach the true Goal. Origen's act of self-castration did not enable him to attain that state that Hindu tradition terms "*brahmacharya,*" and rigid isolation in a mountain cave will not bring about that inner detachment from the passing show of things which is the soil in which alone the flower of true Wisdom can grow.

The battle of life must be won and not run away from and so, after a repetition of the injunction to gird himself for the fray (II. 38), the disciple is instructed in the all-important *buddhi yoga* which is necessary to supplement the static analytic technique of the pure *Sānkhya.* The latter attempts to gain its goal of *Kaivalya* by a forced isolation from the whole of the manifested universe which, even if at all practicable, can only result in a strained and unnatural attainment. The true Path aims at a detachment from the lower manifestations by a progressive union with the higher and is as different from the former method as is the natural blooming of a flower from the forced opening of the bud.

What is therefore emphasised is the *buddhi yoga,* the *union* with the *buddhi* as a preliminary step to the utterly transcendent state of the goal. The manas or mind must cease to be, as heretofore, united to the senses, but must become *buddhi-yukta,* or united to that which is higher than itself, if the Path is to be really trodden and not merely talked about. And at this point it is necessary to say a few words about the nature of *buddhi.*

ON BUDDHI

Nowhere does the purely intellectual nature of the *later Sānkhya* come out more clearly than in its account of the nature of *buddhi,* which it treats as simply one of

the intellectual faculties, the faculty by which the mind comes to a decision after a period of doubt and hesitation. True it is that the *buddhi* is the faculty that gives determined knowledge, (*nischayātmikā buddhi*) but the knowledge that it gives is no mere collection of intellectual propositions but a living knowledge better styled intuition. In the *Kathopanishad*, *buddhi* is termed the *jnana atman* and it is at once the knowledge of the *Atman* and the faculty by which that knowledge is attained. Symbolically it is the yellow cloth that is worn by Krishna and its particular significance for the disciple lies in the fact that it is beyond the limitations of individuality.

On the level of the *manas* the Light of the One *Atman* is split up into a number of separate individualities each standing on its own uniqueness. The *buddhi*, however, is non-individual, being the same for all. Hence the enormous importance of the *buddhi yoga* for this union, when achieved, brings about a liberation from the "knots of the heart," the fetters which had bound the Soul within the prison of separate individuality. Only when this union with the super-individual *buddhi* has been achieved will it be possible for the Soul to "escape from the tangle of delusions" and to "stand immoveable," unshaken alike by the pleasures and pains of life and by the conflicting and partial views of reality that are all that can be achieved by the unaided *manas*. (verses 52-53.)

Only he who is thus established in the *prajnā* (a synonym for *buddhi*), will be able to make the final leap to the *anāmayam padam*, the Sorrowless State (verse 51), with any hope of success, and, in order to attain this *buddhi yoga*, the method recommended is skill in action, *karmasu-kaushalam*, the maintenance of a balanced attitude, the same in failure as in success. The disciple is to keep his mind perfectly indifferent to the results of his actions while yet, in a spirit of utter detachment, performing such acts as are his duty.

This is the method of the *karma yoga* whose theoretical basis will be gone into in the next chapter of which it forms the specific subject. In this context it is enough to point out that its purpose is to gain control of the desire-prompted impulses of the senses and to harmonise the mind so as to render it possible for the latter to unite with the *buddhi* and enable the Divine knowledge to blossom forth. It is only through the *buddhi* that this knowledge can shine freely; below that level it is obstructed and broken up by the play of the separated individualities and it is only when they are united with what is beyond them that the unifying Divine Wisdom can become manifest and the fetters of duality begin to fall away.

It is easy to say "unite the mind with the *buddhi*," but usually such words have but little meaning for the disciple since he has yet had no experience of the *buddhi* and knows not what it really is. More-

over, the mind remains obstinately separate and will not suffer itself to be united with anything. Hence the supreme importance of supplementing the theoretic technique of the *Sānkhya* by a practice designed to harmonise and control the mind in action. The mind must, to some extent at least, be purified by the practice of selfless action and at least partially liberated from the thraldom of attachments so that it may cease to assert its unique view-point at every moment.

Then, as the wind of desire subsides, the disciple will feel a luminous peace and wisdom reflected in his heart like the images of the eternal stars reflected in the depths of a lake, and he will have gained a preliminary perception of the actual nature of *buddhi* that will be a thousand times more useful to him than all the descriptions of the books.

For the first time will the command to unite the *manas* with the *buddhi* begin to have a meaning for him and only now will he be able to address himself to the task with any hope of success. Far overhead, Its blazing Light as yet a mere pinpoint to his vision, burns the Star of the Supreme *Atman*, the Goal of all his efforts. Dimly It shines in the darkness and seems to flicker as Its rays pierce the unsteady middle air, but, once seen, It can never be forgotten and, offering himself to It in utter devotion and worship (verse 61) the disciple must press on straining his vision to the utmost to pierce through what to him are the darkly throbbing abysses of non-being though to the fully awakened eye of the Seer they are a radiant pleroma of Light, the "Light that shines beyond the broken lamps," the glorious sunshine of the Eternal Day.

Eshā Brāhmī Sthitih Pārtha
nainām prāpya vimuhyati.

"This is the Brahmic State, O Arjuna, which having attained, one is deceived no more," and though, as yet, the disciple has but a distant glimpse of that Farther Shore, and though the shadows will again and again return blotting out the Light from his eyes, yet will its memory remain with him for ever for he has "reached the stream" and the promise of final Salvation has been uttered.

Sthitwā' syāmantakāle 'pi
brāhmanirvāṇāmricchati.

"Whoever, even at the final hour is established therein attains the Supreme Nirvāṇa."

SRI KRISHNA PREM

NEW BOOKS AND OLD

TAYLOR—THE PLATONIST

15th May 1758—1st November 1835

[**John Middleton Murry's** article is a striking appreciation of the influence of Thomas Taylor whom H. P. Blavatsky described as "the most intuitional of all the translators of Greek fragments" (*S. D.* I. 425). In her earlier work *Isis Unveiled* (I. 284) she writes: "One of the very few commentators on old Greek and Latin authors, who have given their just dues to the ancients for their mental development, is Thomas Taylor." Here is a critical estimate of the value of his translation of Plato's works:—

"We will recur to the untiring labors of that honest and brave defender of the ancient faith, Thomas Taylor, and his works. However much dogmatic Greek scholarship may have found to say against his "mistranslations," his memory must be dear to every true Platonist, who seeks rather to learn the inner thought of the great philosopher than enjoy the mere external mechanism of his writings. Better classical translators may have rendered us, in more correct phraseology, Plato's *words*, but Taylor shows us Plato's *meaning*, and this is more than can be said of Zeller, Jowett, and their predecessors. Yet, as writes Professor A. Wilder, "Taylor's works have met with favor at the hands of men capable of profound and recondite thinking; and it must be conceded, that he was endowed with a superior qualification—that of an intuitive perception of the interior meaning of the subjects which he considered. Others may have known more Greek, but he knew more Plato.

"Taylor devoted his whole useful life to the search for such old manuscripts as would enable him to have his own speculations concerning several obscure rites in the Mysteries corroborated by writers who had been initiated themselves."—*Isis Unveiled*, II. 108–109.]

Thomas Taylor, "the Platonist," died one hundred years ago at the age of seventy-seven, after a lifetime spent in the prodigious and disinterested labour of translating the whole works of Plato and the Neo-Platonists. It would have been difficult to choose a less sympathetic critic to commemorate him than the author of the notice in "The Dictionary of National Biography," who was a famous leader of the Rationalist movement in England; but even he is constrained to do homage to Taylor's heroic work. "With an ardour which neither neglect nor contempt could damp," he says, "he plodded laboriously on until he had achieved a work never so much as contemplated in its entirety by any of his predecessors." The contempt was real; he was exhibited to derision by Benjamin Disraeli as the charlatan "modern Pletho" in *The Amenities of Literature*: nevertheless, he found good friends. Thomas Love Peacock, Romney and Flaxman—through whom Taylor undoubtedly in-

fluenced William Blake—were his intimates; the Duke of Norfolk bought the whole of the edition of his great translation of Plato. A tradesman admirer settled upon him an annuity of £100 a year—worth four times as much to-day—that he might be free from the drudgery of hack-work. And still more remarkable, when he visited Oxford in 1802, he was honourably and enthusiastically welcomed there.

That was one of the occasions when Oxford rose to the height of her best tradition, as "the home of lost causes." For at that time Thomas Taylor was fighting, practically single-handed, against the deadening tradition of interpreting Plato as a pure logician. From the moment when, as a young man, he had begun to grapple with Plato's Theory of Ideas, he had seen that the true and natural exegesis of Plato was to be found in the Neo-Platonists. No doubt Neo-Platonism was a development of Platonism, as every creative interpretation of a profoundly religious philosophy is bound to be. The real question was whether Plato's insights should be compressed into a rationalist straight-jacket, and his Ideas reduced to the status of mere logical "universals," or whether the element of mysticism which is all-pervading in his philosophy should be treated with understanding and reverence. That is to say, it was a recurrence of the undying struggle between the letter and the spirit. "The letter killeth; the spirit maketh alive." Taylor had no doubt where the continuity of the life-giving operation of the spirit of Plato was to be found—in the Neo-Platonists. He conceived of Plato and the Neo-Platonists, from Plotinus to Proclus, as forming one living body, or *corpus*, of philosophic, religious and mystical thought; and he made it his life's work so to present it to the world.

That Taylor's attitude was essentially the true one, I have little doubt. Although his standards of historical criticism were such that they led him to many disputable judgments in matters of detail—he was, for instance, convinced of the historical personality of Orpheus, and persuaded that this historical person was the author of the Orphic Hymns—he was on firm ground in insisting, as he did, on the essential continuity of the Greek religious *gnosis*, and in seeking its most splendid manifestation in the "philosophic" unity of Plato and the Neo-Platonists. By that unity, its significance and potentiality, Taylor chose to stand or fall. Judged by the narrow, lifeless, rationalistic, and irreligious Christian orthodoxy of his day, Taylor was a "pagan" revivalist. That condemnation was inevitable at a time when Christianity in England was hopelessly secularised, and when the popular religious instinct had to find satisfaction in Methodism, and the educated in Unitarianism. Taylor was finding sustenance in a religious attitude which had all but perished from the Western world. What that attitude was

may be described in the words of Adolf Harnack :—

> Judged from the standpoint of pure science, or the empirical investigation of the universe, Greek philosophy passed its meridian in Plato and Aristotle, declined in the post-Aristotelian systems and set in the darkness of Neo-Platonism. But from the religious and moral point of view it must be affirmed that the ethical mood which Neo-Platonism endeavoured to create and maintain is the highest and purest ever reached by antiquity.

It is, if anything, an understatement; for the ethical mood of Neo-Platonism derived its sustenance from religious experience. The four great raptures of Plotinus, which came to the master while Porphyry was his disciple, are as authentic as any recorded experiences of this kind. Nor were they casual or fortuitous, but the culmination of as severe a process of intellectual and emotional " self-annihilation " as any school of mystical religion has discovered. Mystical religion was at the heart of Neo-Platonism; and since it was a mysticism of a singular purity, it produced in its adherents an attitude of beautiful tolerance. That is, of course, the unequivocal " note " of a pure mysticism. The true mystic knows, by experience, that the One with which he has communion cannot be directly expressed or described. It follows that all religious dogma or ritual is, at best, an approximation to religious truth—either a series of metaphors addressed to the imagination through the intellect, or a series of symbols addressed to the imagination through the emotions and the senses. One may dispute how far this doctrine is actually to be found in Plato; but that it is in essential accord with the spirit of his work is indisputable. It is certainly no accident that the revelation of the nature of the after-life and the Divine justice in Plato's *Republic* is granted not to a Greek, but to Er, the Armenian. One need not lay stress on the Egyptian, or the Pythagorean influence on Plato. Universality is of the very essence of his religious teaching.

In developing it into a universal theosophy, the Neo-Platonists were fulfilling the intention of their great Master, in accordance with the needs of a new age. In the Roman world, Greece was no longer a tiny island of illumination, set in a sea of barbarism, but the intellectual and religious centre of a cosmopolitan civilization—a vortex of " varieties of religious experience." To the Neo-Platonist, Christianity was but one of many new religions, profound and valuable, but destroying its own claim to profundity and value by its exclusiveness and intolerance. Of the three Christian doctrines which Neo-Platonism rejected—the Incarnation, the Resurrection of the Flesh, and the creation of the World in time—it is notable that the latter two at least have been completely abandoned by modern Christianity, while the Incarnation itself is to-day widely interpreted in a fashion to which Neo-Platonism would have taken no objection. Complete incarnation of the One they held to be inconceivable and

monstrous; a more or less complete manifestation of the One was not merely possible, but a fact of history, on which their own religion was based.

What it comes to is this: that as a whole the Neo-Platonists were far in advance of the Christianity which opposed them. Further, when Christianity had conquered Neo-Platonism, it had to adopt from its temporally defeated enemy the substance of the doctrines which it repudiated. Immediately after the philosophic schools had been closed by Justinian, the Neo-Platonist works of "Dionysius the Areopagite" became an authoritative treatise of mystical theology in the Christian church. "Dionysius the Areopagite" is called "the pseudo-Dionysius" to-day, because it is now safe to deny that he was "the disciple of the Apostles." The intellectual structure of Christian mysticism has been safely built upon his teaching. Such was the curious means by which Neo-Platonism was absorbed into the Christian church. Without that influence, Christianity would probably have sunk to the level of a barbarous superstition.

Such are the grim methods of history. Neo-Platonist theosophy was too enlightened for its age. The Neo-Platonists "contemplated a restoration of all the religions of antiquity by allowing each to retain its traditional form, and at the same time making each a vehicle for the religious attitude and the religious truth which lay beyond all local manifestation, while every form of ritual was to become a stepping-stone to a high morality worthy of mankind." For the mass of people that ideal was too lofty. Even the Christian theologians, like Origen, who were nobly responsive to Neo-Platonic thought, soon fell under the anathema of a Western church which was mainly concerned to put a Christian veneer on the crude superstitions of a pagan populace. Yet it is to be noted that, just as Neo-Platonism supplied the intellectual fabric of the mystical theology of the medieval church, so the one Western theologian whose influence in the Christian church has been durable—St. Augustine—was the only one who had come directly under the influence of Neo-Platonist teaching. And it is from his account of the influence it had upon him in his *Confessions* that we see clearly why Neo-Platonism was beaten in the struggle with Christianity. It appealed only to an *êlite*; it had no means to attract those without the speculative faculty. It had no Founder, no Saviour. In this sense, it did not satisfy the religious need of the age. It was not, and it could not be, a popular religion; and the least inspiring chapter in the history of Neo-Platonism is the brief period when it tried to compete with Christianity as a popular religion, and made common cause with all that was hostile to Christianity. By this temporary alliance with religious witchcraft Neo-Platonism was degraded, and it was only when the victorious Christian church had absorbed all

these impurities into itself that Neo-Platonism could re-emerge in a final purity.

Such is the background against which Thomas Taylor's lifelong effort to familiarise his countrymen with the great body of Neo-Platonist teaching has to be estimated. It was undertaken, as we have said, at a moment when the religious life of Christianity in England was at a nadir. Mysticism was derided as mere " enthusiasm. " The very word " enthusiasm " which has since become harmless, conveyed a sneer of contempt. The Church of England had sunk to being the property of the landed interest. Such religious zeal as there was, was practically confined to the Nonconformists of various sects, without ceremonial dignity or intellectual tradition, except in the case of the old Independents and their Unitarian derivatives. Paley's *Evidences* was the highest achievement of Christian apologetic. Nor was it until Coleridge's insecure and fluctuating soul had led him to a final peace with Christian orthodoxy that a new life was breathed into the dry bones of Christianity in England. What Coleridge himself owed to Taylor is difficult to measure; but one is safe in saying that it was far more than Coleridge even acknowledged. And I suspect that if the influences could be fairly traced it would be discovered that, through Taylor and Coleridge, Neo-Platonism contributed much to the revival of Anglican Christianity in the nineteenth century; and that there was a repetition, on a smaller scale, of the theological and mystical revivification from Platonic sources which had come to the medieval church more than a thousand years before.

Of Taylor's influence on William Blake there is no doubt: and, though it is difficult, in the case of permanent religious truths, to distinguish between what is discovered by the individual for himself and what is derivative, it seems to me probable that Blake learned through Taylor of the emphatic assertion of Iamblichus that the seat of evil is in the Will. That profound truth was to become central to Blake's own doctrine at an early stage in his development. To suggest that Blake received it through Taylor from Iamblichus is not to diminish Blake's originality. Truths of this kind can only be received when they come as a corroboration of one's own experience. So, also, it is no diminution of Keats' own insight to suggest that the " theosophical " conclusion of his famous letter on the Vale of Soul-Making was in the nature of a sudden corroboration from his own experience of speculations with which he had become acquainted through Taylor. Again, there is no mistaking the fact that the religious and philosophical language of that letter is Neo-Platonist, and it is difficult to suggest whence it could have reached Keats if not from Taylor.

Inevitably, Taylor's influence, being professedly esoteric, was of a kind difficult to estimate precisely. *It has been wisely said that Theology is the only ungrateful*

science, because she crushes her builders with the stones they helped to pile. Every sectarian religion holds as an article of faith that what is universal in its teaching is particular; and therefore it is bound, by the law of its own nature, to repudiate its debt to the religious teachers who have been concerned with the religion that is beyond all forms. Yet to these its debts have always been enormous; to them every sectarian religion was what it possesses of the vital truth which differentiates it from a mere superstition. It is on the heights alone that mutual understanding and mutual love between religions is a reality. "All Religions are One," said Blake. Whether or not Taylor influenced him towards that realisation, it was to the promulgation of that truth that Taylor devoted his life-work. It consisted in making familiar to those prepared to receive it the great body of Greek religious thought which was first systematised by Plato. Taylor was the first, and perhaps the last, to restore Plato to his true setting, and to understand him, not as an isolated and obsolete philosopher, but as the creative inheritor of a perennial wisdom which was in due time inherited by other creative religious spirits, through whom the stream flowed on.

J. MIDDLETON MURRY

ARISTOCRATS AS SOCIAL SERVANTS

[**Lawrence Hyde** is the author of *The Learned Knife, An Essay of Science and Human Values, The Prospects of Humanism* and other works.—EDS.]

Victorian London only took serious interest in the East End when a cholera epidemic threatened to spread westwards. Otherwise there remained, unbridged, a chasm which divided a self-satisfied, self-absorbed and acquisitive society from one of degraded and neglected outcastes. The two worlds existed in geographic propinquity, mutually hostile and impenetrable.

Inevitably a spiritual crisis was precipitated. A group of idealistic souls became conscious of the enormity of the situation and a Movement came into being which in the course of half a century was destined to spread over the whole world. In its first phase it was naturally extremely romantic; an expedition into Darkest England was scarcely less hazardous and heroic than one into Darkest Africa. But the pioneers —young men from the universities who were impelled to throw away the privileges of their class in order to work, not merely for, but as and with, the poor—duly appeared; and some of them, like the splendid personality after whom the Settlement was named, lost their lives in the undertaking. There were immense difficulties, but they were surmounted by the patience, determination and love of the institution's first warden, Samuel Barnett, "the pale clergyman from Whitechapel" whom Clemenceau regarded as one of the three greatest men whom he had met in England.

From the outset the character of the Movement was determined by three important factors, all of which

* *Toynbee Hall: Fifty years of Social Progress.* By J. A. R. Pimlott (J. M. Dent and Sons, Ltd., London. 8s. 6d.)

give it great significance for the world of to-day. Firstly, it was really democratic—any suggestion of condescension or patronage towards the humble and unfortunate was earnestly, and apparently very successfully, avoided from the beginning. Secondly, its aim was constructive rather than merely palliative—the object being not to relieve, but to transform the lot of the poor. Thirdly, missionary was subordinated to secular enterprise ; social reform was decisively disassociated from all forms of orthodox evangelistic activity. Hence the way remained open for co-operation, on the humanistic plane, between believers of all creeds and denominations.

The myriad undertakings which developed organically out of this sacrificial domiciliation in Whitechapel are chronicled in Mr. Pimlott's able pages. They form an impressive record of the outworkings of an initial act of heroic faith. The note struck by Tonybee Hall is so central that inevitably all the world over, residential settlements should be coming into being in the tradition which it inaugurated. And they are typical modern institutions, since they express an attitude towards the social problem which is at once concrete, humanitarian and free from sectarian bias.

Obviously the movement will be confronted in the future with novel and difficult problems. Thus in the field of education the tendency at present is to extend to the poor the privileges of a culture in which the more imaginative amongst the educated themselves are beginning to lose confidence. And there remains the inescapable problem of religion. Clearly the secularization of social reform is a salutary measure. But it is appropriate only to a transitional epoch. For the religious thinker the only real guarantee of control over the world of manifestation is a secure anchorage in the Unseen. The pioneers drew their inspiration from a definite type of religious belief. But it is of an order which the modern man finds increasingly difficult to accept. Yet without a proper transcendental basis it is doubtful if he can accomplish anything really enduring in this, or any other, field. All impulse of reform that is aroused by looking outwards upon a disordered world must, if the religious philosopher is correct, ultimately falter and fail ; for the condition of success is a firm grip upon that great Mystical Fact which can alone give one's work a justification and a meaning : All radical inspiration is from the Within.

Further, there is the important question of unity. Men and women can surely never be organically unified by a common external aim, however idealistic. True efficacy lies in the corporate acceptance of a dynamic faith in an invisible, spiritual source of power. It is not sufficient to be unified at the periphery alone. There is no real potency in work which is accomplished by the "sinking" of differences, leaving the surface smooth, but the depths disturbed. A miscellaneous collection of idealists may effectively achieve some purely external aim, but it will require something more basic and organic to bring about the Kingdom of Heaven on Earth.

No one who reads through this stimulating volume can fail to recognise that a magnificent work is being achieved by men and women of great courage and idealism. But he who is convinced of the dynamic power of conscious and definite religious faith and practice must remain persuaded that the movement cannot prosper indefinitely unless its outward works become rooted in the one Invisible and Eternal foundation.

LAWRENCE HYDE

INDIA AND THE RELATIVITY OF THE PAST

[**Dr. Kalidas Nag,** Editor of *India and the World*, has raised in this article some important points on which *Isis Unveiled* and *The Secret Doctrine*, the two monumental works of Madame H. P. Blavatsky, have thrown revealing searchlight. We have space for only a brief quotation:—

" A conclusive opinion is furnished by too many scholars to doubt the fact that India was the *Alma-Mater*, not only of the civilization, arts, and sciences, but also of all the great religions of antiquity ; Judaism, and hence Christianity, included. Herder places the cradle of humanity in India, and shows Moses as a clever and relatively *modern* compiler of the ancient Brahmanical traditions."—*Isis Unveiled*, II, 30.]

Even in this age of Futurism in art and of Movies in amusement, the past continues to enthuse a limited number of persons in every country. The past may be immediate or remote. In measuring that past, we find different scales of computation: the scale of history, of pre-history and of cosmic or geological formations. In the first two categories we find Man as the conscious or unconscious record-keeper while in the last, Nature, the great mother of men and things, is the only recorder.

Mr. Orton in his learned book, *Links with the Past Ages,** opines that the Iranian plateau was the cradle of the human race. The old Stone age or Palæolithic epoch of human history has been traced from 20,000 B. C. to 8,000 B. C. when the Neolithic or the New Stone age began. This epic sweep has been the subject of Mr. Orton's survey which is as fascinating as it is tantalizing. We cannot expect the survival of any written document of those ages. Our only possible sources of information or speculation are *artifacts* and *articulations* of the Palæolithic Man. Their handiworks were necessarily very few but their dead and living speeches are great mines exploited for prehistoric reconstructions. Treating the archæological data rather summarily, Mr. Orton develops his technique of comparative linguistics. He has utilized the latest speculations about the Sumerian and the Brahui, the Dravidian and the Aryan languages attempting a coherent story of linguistic and ethnic evolution of mankind. He accepts rather naïvely some of the wild speculations of Waddell in his *Makers of Civilization in Race and History*. But in his treatment of Pre-Dravidian, Dravidian, Pre-Aryan and Aryan problems Mr. Orton shows a commendable care for authenticated details and a sanity of outlook which make his survey as fascinating and convincing as it is possible under the inevitable limitations of that inquest. Both the Mesopotamian and the Indus Valley finds seem to indicate the Iranian plateau as the possible common ground for developments and therefore the convergence of arguments adduced by Mr. Orton will add a new meaning to many workers in the field of Western Asiatic archæology. What the Egyptians were to Prof. Elliot Smith, the *Iranians* were to Mr. Orton as pioneers in the diffusion of culture. Only he seems to have ignored a good deal of the Indian discussions along that line previous to the publication of his book.

We refer in this connection to *Pre-historic India* (1924-1927) by Dr. Panchanan Mitra (Calcutta University) and *Pre-historic India*, Vol. I (1929) by Prof. V. Rangacharya of the Presidency College, Madras, which should be in the hands of every student aspiring to follow the trends of Pre-history with reference to India and the Middle East.

* *Links with the Past Ages.* By E. F. Orton (W. Heffer and Sons, Ltd., Cambridge. 21*s.*)

As early as 1883 Mr. Cockburn discovered examples of Palæolithic art in India in the form of cave paintings in the Kaimur ranges. So in 1910 Mr. Anderson discovered similar paintings at Singanpur near Raigarh (C. P.) which were compared with the primitive paintings at Cogul in Spain and also with the patterns on "cross-line pottery" of Egypt. Between 1901-16 Mr. Bruce Foote published his *Catalogue of Pre-historic Antiquities in the Government Museum*, Madras, and his *Indian Pre-historic and Proto-historic Antiquities*. In 1917 Mr. J. C. Brown published his *Raisoncé Catalogue of the Calcutta Museum Antiquities*. As early as 1873 Harappa was explored by Cunningham who commented on the seal with the bull-image while the pre-historic site of Nal (Baluchistan) was explored in 1904-5 showing the extension of the Indus Valley culture towards the West. It was not however, until the keen eye of the late Mr. Rakhal Das Banerji had in 1922 shown the definitely *pre-historic character* of his finds of Mohenjo-Daro and that Dayaram Sahni and Dikshit, Vats and other able officers of the Archæological Department had, in 1923-24 brought strong corroborations of Banerji's thesis, that Sir John Marshall took up seriously the task of exploring the Indus Valley. He was followed (1925-26) by Mr. Hargreave and by Sir Aurel Stein in 1927, exploring Baluchistan and Seistan; and soon it fell to the lot of another young Indian archæologist Mr. N. G. Majumdar of the Indian Museum, to spot even earlier sites in Sind recently described in his important monograph which enables us to discern three stages in the evolution: the Pre-Indus, Early Indus and Late Indus types of culture ranging from circa 3000 B. C. to 2500 B. C.

The important task of cataloging and classifying the valuable finds was entrusted to a veteran archæologist, Earnest Mackay, already experienced in field work in Mesopotamia. His general survey of the *Indus Civilisation** is as authoritative as it is interesting. He boldly refuses to call it *chaleolithic* for the use of stone tools was extremely rare, having been almost entirely replaced by copper and bronze implements. The starting point of the Neolithic Age was 8000 B. C. while that of the Indus Civilisation, so far as the excavator's spade has determined, was 3000 B. C. Far from being primitive and nomadic, it was then in a developed, peaceful, nay, somewhat "decadent" state already! Nothing definite as yet can be said about the origin or the lines of migration of the Indus people, only that they are provisionally supposed to have a common ancestry with the Proto-Elamites and the Sumerians of Babylonia. We have to wait for the decipherment of the script on the seals and amulets as well as for the thorough exploration of other pre-historic sites of "Dravidian India" which was supposed by Prof. Hall (1913), to have colonized Babylonia leaving traces of its migration in the Brahui language in Baluchistan. The invasion of the nomadic Baluchis and the floods of the Indus probably led to the ruin and desertion of the Indus Valley. But if and when these Pre-Dravidian people crossed the path of the Aryan invaders, who are supposed to have entered India from the North-West (*circa* 2000–1500 B. C.) is not yet settled. There were contacts, direct or indirect, for we find legacies of those people in the later Aryo-Dravidian myths and cults, arts and religions: tree and animal worship, use of phallic symbols, worship of the Mother Goddess and of the Proto-Śiva (Lord of the Animals), yogic poses, etc., probably existing in India from time immemorial; and the Indus people, if they were invaders, merely assimilated them like their

* *The Indus Civilization*. By ERNEST MACKAY (Lovat Dickson and Thompson, Ltd. London. 6s.)

Aryan successors. But they show a few definite traits in common with their Western contemporaries: the horned human deity, man-bull, etc., occur also in Sumerian mythology which might be traced to some common source; the bearing of animals in religious procession reminds us of the custom in ancient Egypt; the demi-god fighting two lions found in very early Egyptian and Sumerian art is transformed into an Indus god struggling with two tigers, for lions were probably unknown to Indus people. Ritual dancing with nude figures suggests that as in ancient Egypt the dancers appeared without clothing on certain occasions. Some of the beads in necklaces exactly resemble those found in Babylonia, Egypt and Troy, while the sacred dove motifs in pottery remind us of Cretan religion. The jadeite beads could have come from Burma or Tibet while turquoise (very rare) shows that the people had extensive foreign relations, though most of the stones could be obtained in India, Afghanistan and Baluchistan. Etched carnelians prove contact with the age of the Royal Tombs of Ur excavated by Dr. Woolley; carved anklets remind us of the figures in the fresco at Knossus (Crete); black paint for the eyes, rouge in cockle shells, face paints and other cosmetics remind us of Egypt, Chaldea, ancient Greece and China.

At the lowest levels of Mohenjo-Daro (3000–2800 B. C.) copper and bronze have been found; so they used to get tin from Bombay or Burma, Bihar or Orissa showing the wide range of their commercial exploitations. The casting of Bronze by the *Cire perdue* process was as well known to them as to the Egyptians or Sumerians. The system as well as the shape of weights reminds us of Egypt, Sumer and Elam indicating the line of their commercial relations. Cotton relics prove the world recognition of the value of Sind cotton in those days. Reed-boats of the Egyptian type and ships (coastal and ocean-going) appear in designs and types of Indus pottery as attested by Gordon Child in his *Most Ancient East*, are valuable additions to the history of old world ceramics. Boxes of steatite, cylindrical seals, etc., appear to prove importation of works of foreign craftsmen, just as Indian seals in Mesopotamia have proved the establishment of Indian trade that way. Indus glazed pottery antedates that of Egypt, Sumer, or Elam; some monkeys in faience and vitreous paste resemble Chinese works. The craftsmanship of the Indus people was very high as seen by the charming beads and the seal amulets with carved animals and inscriptions. Recently, Mr. N. G. Majumdar has discovered polychrome pottery at Amri, a site about 80 miles south of Mohenjo-Daro. The Nal pottery seems to have been used solely for burial purposes like the early painted pottery of Susa in Persia. Among the minor objects the bead necklace especially tends to link up Indus Valley with Egypt, Crete, and Greece of the third millennium B. C. The mat-patterns on vessels remind us of those unearthed at Tell Asmar, Kish and Susa. All these prove not mere occasional contacts but regular, cultural and commercial exchange between the Egyptians, the Babylonians and the Indians who were accustomed to sea-traffic.

This triangular collaboration (if not contest) in the development of the culture of mankind in the third millennium B. C. is one of the startling chapters of Ancient History. Then follows an unexpected revolution in Egypt—the proclamation of the monotheistic Sun-Aten cult by Akhnaton (1409–1369 B. C.) which synchronizes with the penetration of the Aryan-Mitanni princesses as queens of Egypt; and the mention of the Indo-Iranian gods Mitra, Varuna, Indra, Nâsatya etc. in the Boghaz-Keui inscription (1400-1300 B. C.) of Hittite Cappadocia, proclaim, as it were, the triumphant march of the Aryans over Western Asia right up to Iran and India. The father and grandfather of Akhnaton

married Asiatic princesses and Thutmoses III in course of his long reign of 54 years brought Asia very near to Egypt, recognising his "brother of Babylon" and his "royal cousin of Mitanni." That through the infusion of new blood the facial type of Egyptian kings changed profoundly from the heavy-jawed short nose type of Thothmes I, to the delicate aquiline features and pointed chin of Thothmes IV, is attested by Prof. John Pendlebury in his brilliant book *Tell-el-Amarna.* He goes further and says that with the foreign blood came foreign ideas. In the light of the above we find Mr. Orton's remarks significant:—

> The points of resemblance between the Zoroastrian worship of Ahura Mazda and the Aten worship introduced in Egypt by Akhnaton are too marked to be merely the result of coincidence. The Aten or Sun-Disk represented a Sole Supreme God, whose rays stretched down to the earth for the benefit and well-being of the human race. The virtue of Truth was insisted upon and the lie was denounced.

But this Indo-Iranian cult had to be abandoned owing to the pressure of the polytheistic priests of the Theban Amon. So Akhnaton's son Tutan Katen 1378–60 B. C. had to change his name to Tutan-Khamon in 1367 B. C. and when he died in 1360 B. C. we find the whole improvised capital of Tell-el-Amarna deserted and the king buried in Thebes with traditional rituals.

This brilliant though ephemeral experiment in Tell-el-Amarna* by Amenhotep IV, or Akhnaton (1409–1369 B. C.) has been narrated with rare insight and illuminating documentation by Prof. Pendlebury. He admits that "internationalism had been creeping into religion as into material life for years." He repudiates any Syrian or Semitic origin for the movement; for there was no feeling that God would reward good or punish evil and there was no sense of sin or right or wrong. The Amarna age was, according to him, "absolutely unmoral." He admits however that "Truth was a fetish with Akhnaton" who, "always speaks of living in truth but it was not the truth of Darius the Persian." Sixth century B. C. ethics of Darius must have been somewhat different from those of the 14th century of Akhnaton and the possibility of Iranian-Aryan influence remains open which may throw a new light on the diffusion of the Heliolithic religion up to Egypt in the second millennium B.C. As Director of the Egypt Exploration Society's excavations at Tell-el-Amarna, Prof. Pendlebury has given us a model handbook to the antiquities, the public buildings, the private houses, mural paintings, arts and crafts etc. Frequent incidents of foreign influence are significant: a Syrian soldier marrying an Egyptian wife; stepped places for ablution and a place for prayer suggested Semitic cults according to Petrie; The house of a Mycenean Greek showing a square pier as in Crete and Mycenæ. Minoan art objects and potteries imported into Egypt infused an individualistic element as opposed to the universalistic character of older Egyptian art. Hence realism, nudism, feminism and so many other *isms* shocking to traditional Egyptian taste which repudiated Akhnaton so soon after his death! About 1500 B. C. the Minoan thalassocracy collapsed; the Aryan-Acharan Greeks and their Mycenean and Rhodian *confreres* took over the Minoan monopoly in the Mediterranean and inaugurated the Heroic Age (1500–1000 B. C.) of Greece immortalized by Homer.

It is very significant that in Asia that age also synchronized with the sublime assertion of Indo-Iranian religion and ethics manifested through the elaborate compilations of the Vedic and Avestan literature in India and Iran which are indispensable to-day in the study of Indo-European thoughts and languages.

KALIDAS NAG

* *Tell El-Amarna.* By JOHN PENDLEBURY. (Lovat Dickson and Thompson Ltd., London. 6s.)

The Mahabharata: An Ethnological Study. By G. J. HELD (Uitgeversmaatschappij, Amsterdam, Holland.)

If G. J. Held had maintained his thesis argumentatively that the ethnological approach to a study of the *Mahabharata* made with a view to determining the social and tribal customs and manners of the people whose life is reflected in its pages is just *one of the many critical approaches* available to modern scholars and researchers, I would not have had any quarrel with him. Notwithstanding the disclaimer that he is not "intending to demonstrate" his "own method as the only certain and infallible course of critical investigation," (p. 35) he has adopted the extreme of glorifying the ethnological interpretation at the expense of the philological, historical, analytic, and synthetic ones. (1) An ethnological determination of the form of human society represented in the Epic, and (2) certain critical reflections on the Epic proper have been the objectives of G. J. Held. The "Introduction" deals with a survey of the critical literature touching *Mahabharata.* Discussing social organization in the first chapter, myth, ritual and cosmic evolution in the second, Krishna and Arjuna in the third, Rudra and club organization in the fourth, and gambling in the fifth, G. J. Held records his concluding reflections on the Epic in the "Final Chapter."

(1) Ancient Indian society mirrored in the *Mahabharata* must be viewed as a gigantic potlatch society. (2) The Mahabharata war was between two parties gripped by phratry-relation. (3) The Kauravas practised deceit in the game of dice. (4) The Pandavas practised deceit in war. (5) Krishna was a trickster. These are some of the select samples of the concluding critical reflections of G. J. Held which may delight his fellow-researchers like A. Berridale Keith who was pleased to assign Krishna the "status of a demon of vegetation." (p. 166)

I feel sure that between a demon of vegetation and a demon of modern research investigator, there is indeed little to choose, but, assuming for the purpose of argument that ancient Indian society reflected in the *Mahabharata* represents the genetic stage of potlatch, is the ethnological conclusion an end in itself? That cannot be. The sacred texts of all nations must be deemed valuable only in so far as the didactic elements embodied in them contribute to enrichment of ethical life. In the absence of this contribution which on any norm of critical judgment must be admitted to be more significant and striking than ethnological contributions, texts like *Mahabharata* should be deemed *pro tanto* valueless. When in the year of grace 1935, one finds Captain Fanelli challenging Major Attlee for a duel because the latter made some comments in the House of Commons on the Italo-Abyssinian dispute, the ethnological discovery that the Mahabharata-society had developed along potlatch lines with pre-eminence attached to gambling will leave one practically cold.

Look at this picture and that. *Mahabharata* is a "Nirnayaka-sastra." It systematizes the teachings of the Upanishads. It is the didactic element that predominates the entire epic. Its style is tortuous and twisted. (1) "Tribhasha" (three species of linguistic turns) (2) "Shata-reeti" (a century of shades of suggestions and suggestive style) and (3) Sapta-vyatyasa (the seven swings) should be mastered by one anxious to undertake a critical study of the *Mahabharata.* There is nothing touching the four cardinal objectives of man's endeavour (Purusharthas) on which practical and philosophic counsel is not offered in the *Mahabharata.* If in common with the rest of humanity, the Mahabharata-society once passed through the potlatch stage in the onward march of phylogenetic progress, and if this conclusion is now proclaimed on the basis of ethnological data collected by plodding researchers, how will all that information, doubtless precious, enable one to regulate his conduct in relation

to his fellowmen and to the Cosmic Censor and enrich his ethical and spiritual life? Through ethnological spectacles, I am afraid, one is able to get only a distorted view of the *Mahabharata*. Let me not be misunderstood. The ethnological approach has its own limited function to fulfil. That approach will have no use for those who take up study of the *Mahabharata* expecting mature counsel regarding enrichment of ethical life. I have ignored many a typographical error bearing in mind difficulties of printing Sanskrit in a foreign country. I unhesitatingly admit however, that G. J. Held has followed up his ethnological examination of *Mahabharata* elaborately and enthusiastically.

R. NAGA RAJA SARMA

Human Personality and Its Survival of Bodily Death. By F. W. H. MYERS. Edited and abridged by S. B. and L. H. M. (Longmans, Green and Co., London. 3*s.* 6*d.*)

When Myers wrote his famous *Human Personality and its Survival of Bodily Death*, of which this volume is an abridgment, he set out with the deliberate object of laying the foundation of a scientific investigation of what in modern parlance is called "Spiritualist phenomena." Accepting the fact in his own experience that phenomena did take place but rejecting the explanation that they were due to "spirits" of the dead, he was one of the chief founders in 1882, of the Psychical Research Society. His views, tentative and speculative, and his painstaking investigations were first published in two volumes in 1903, some time after his death. The value of the book lies in the data supplied on the basis of his actual observations.

He rigidly eschews theological and metaphysical notions in his considerations of the phenomena. The self is considered by Myers as a "co-ordination oscillating between two extremes at each of which it ceases to exist—the extremes are absolute unity and absolute incoherence." Myers thinks that the evidence he has been able to accumulate while substantiating the reality of the spiritual world and the survival of the self after bodily death does not entirely warrant the assumptions of a certain school of spiritists who attribute all super-normal phenomena to the activities of the spirit of the dead.

This concentration on such a narrow interpretation is denounced by Myers. On the strength of his investigation and observation he concludes that there is communication between the dead and the living through the agency of the medium. On the same basis he explains trance, sleep, genius, phantasmas of the dead, and the disintegration of personality.

Myers' central position is that spiritistic phenomena are susceptible of scientific analysis and study; that abnormal phenomena give evidence of a limitless unexplored field which could yield vast, new and valuable knowledge. He goes so far as to assert that in consequence of an accumulation of well-tested evidence all reasonable men will a century hence cease to look upon the resurrection of Christ as a pious myth. The recognition of the continuous uniformity of cosmic law will make the alleged queerness or uniqueness of any incident its almost inevitable refutation. Notwithstanding the deceptions and frauds we do receive genuine manifestations confirming the claims of Christianity. Says Myers: "if our friends, men like ourselves, can return to tell us of love and hope, a mightier spirit may well have used the eternal laws with a more commanding power." In this reverent belief Myers makes a curious compromise with Christianity.

Madame Blavatsky discussing spiritism in her *Key to Theosophy*, in a

most rationalistic way denies the immortality of the personal self and repudiates the explanation usually offered by the professing spiritists. She denies that there is any communication between the living and the dead of the kind the spiritists believe in and describes spiritism as a kind of "*transcendental materialism.*" Proceeding she affirms her own knowledge in a radically different "*spiritual spiritualism*" which takes due account of all abnormal phenomena which are explained by her especially in her book, *Isis Unveiled.*

Below we give the teaching of the Esoteric Philosophy culled from H. P. Blavatsky's *Key to Theosophy* (pp. 234; 119–20) :—

"'Spirit' is a word of manifold and wide significance. I really do not know what Spiritualists mean by the term; but what we understand them to claim is that the physical phenomena are produced by the reincarnating *Ego*, the *Spiritual* and immortal 'individuality.' And this hypothesis we entirely reject. The Conscious *Individuality* of the disembodied *cannot materialize*, nor can it return from its own mental Devachanic sphere to the plane of terrestrial objectivity.

"The *Kama-rupic phantom*, remaining bereft of its informing thinking principle, the higher *Manas*, and the lower aspect of the latter, the animal intelligence, no longer receiving light from the higher mind, and no longer having a physical brain to work through, collapses .... falls into the state of the frog when certain portions of its brain are taken out by the vivisector. It can think no more, even on the lowest animal plane. Henceforth it is no longer even the lower Manas, since this 'lower' is nothing without the 'higher.' It is this nonentity which we find materializing in Séance rooms with Mediums .... A true nonentity, however, only as to reasoning or cogitating powers, still an *Entity*, however astral and fluidic, as shown in certain cases when, having been magnetically and unconsciously drawn toward a medium, it is revived for a time and lives in him by *proxy*, so to speak. This 'spook,' or the Kama-rupa, may be compared with the *jelly-fish* which has an ethereal gelatinous appearance so long as it is in its own element, or water (the *medium's specific AURA*), but which, no sooner is it thrown out of it, than it dissolves in the hand or on the sand, especially in sunlight. In the medium's Aura, it lives a kind of vicarious life and reasons and speaks either through the medium's brain or those of other persons present."

Those interested in the subject will be well advised to go to the *Key to Theosophy* in which a very full treatment of the subject is to be found.

The utter triviality and the boring commonplaceness of the content of the so called communications between the living and the dead even apart from the many evidences of fraud by designing persons to cheat the credulous are enough to make spiritist explanation look like much cry and little wool. The Theosophic explanation offered by Madame Blavatsky presents fewer difficulties and is exempt from the above general criticism levelled against the spiritist position. An ultra-rationalist might still regard that Blavatsky's explanation is not entirely adequate and conclusive. Alternative explanations even half as satisfactory as Blavatsky's are not however easy to give. That I freely confess.

P. NAGARAJA RAO

The Ethics of Power. By PHILIP LEON (George Allen & Unwin, Ltd., London. 10*s*. 6*d*.)

The book of Philip Leon, Professor of Philosophy at the University of Leicester is rather remarkable in its originality and in the unyielding quality of its thought.

The general theme is quite simple: moral evil consists entirely in a desire to dominate, in an egocentric thirst which consumes man and which so-called "modern" ethics use, often unconsciously, as a basis for their scale of values.

Philip Leon's moral standard is expressed by an estimate of life, in which evil is more common, more striking, and more easy to attain than good. The good cannot be explained: "It itself is the light by which we must explain everything else." A description of a way of living—directly opposed to those other ways from which he tries to deter us—is sufficient to give us an exact picture and a practical view of the good.

In this "vast folly" which is the general view of life for the great majority of human beings, everything can be grouped under the double scourge of egoism and egotism. The first is static, that is based on realities and has as a means of expression the innumerable desires of the human being—*appetition*. The second is dynamic, that is a motive with no other end than non-existence—it is rightly called vanity. It aims only at the exaltation of the self—*ambition*.

The whole book is made up of the crossing and re-crossing of these themes, a three-phased study of egotism, egoism and true ethics, and of their innumerable entanglements in the complex web of human nature. Both in its plan and in its development the book is strikingly free and severe. There is no "clew of Ariadne" to guide other than the moving intricacy of the moral fact. But in each paragraph there is a mathematical precision in the defining and the sequence of syllogism. Philip Leon reveals in numerous passages a strong Platonic culture, but he has also undoubtedly been influenced by the Aristotelian *Categories* and the whole system of the scholastics. However—and this is strange—the excessive stress the author puts upon the formal frames of thought never leads him into airy, speculative reasoning, or even into simply too abstract reasoning. "The formal treatment of ethics can never be divorced from its material treatment."

A treatise of ethics should consist of the sum of experiences and should never depart from the concrete. It should not aim further than a comparison between the different types of existence and of character. Thus, in a vivid style, borrowing from the most common every day psychology, Philip Leon fills out the details of his system.

His conclusion is that the world is a circus of lunatics where the idea of values and supremacy has corrupted even altruism and is at the basis of all feelings including those reputed the most ethical, such as mother-love and heroism.

Although quite independent of religion and free-thought, the author's conclusions are in favour of an ethical system practically identical to that of Christianity, one based on universal love and directly opposed to the moral principles we see incarnated in the present day Nazi movement.

We shall not follow Mr. Leon throughout his severe criticism of all the "values." By taking from man the desire for nobility and heroism, and of certain of the nobler ambitions one would no doubt rid him of his egotism, which is their hidden source; why worry, then, if we deprive him at the same time of an important part of his grandeur and if we diminish human nature by taking from it one of its essential elements!

But we hasten to say that it is not necessary to follow Mr. Leon in all his conclusions, in order to be interested in his detailed analysis of human

instincts and their manifestations. He presents a vast field of documentation and of references picked from literature and life. His cold but lucid analysis of human motives is so cruelly subtle that the professional psychologist or the "amateur of souls" will profit greatly by reading his book.

CLAUDINE CHONEZ
[Translated from the French.]

The Communist Answer to the World's Needs. By JULIUS F. HECKER, PH. D. (Chapman and Hall, Ltd., London. 8*s.* 6*d.*)

In these dialogues an attempt is made to represent an analysis of the world's maladies as seen by different schools of thought, and also of the methods by which they would seek to cure them. The centre of interest is the Communist doctrine, and the exposition of the rival schools is arranged so as to expose their ineffectiveness and bring out the superiority of the Communist position. The form is simple. Socratov, the Communist Admirable Crichton, listens patiently to the views of others, and in a few light touches indicates with relentless logic where their weakness lies. His knowledge of current economic literature and even of newspapers is something amazing. Armed as he is with ready references, and conscious as he is of effortless superiority over his rivals, it is easy for him to show the shallowness of the Douglas scheme of credit, the exaggeration of the claims of the Technocrats, the insidious implications of the "New Deal," and the arrogance of the pretensions of Fascism.

His own analysis of the needs of the world is brief and to the point. What the world needs is economic security, social security, or peace with one's neighbours, and freedom for self-expression of the group as well as the individual. Only Communism can give the world what it wants; for, beyond economic planning, industrialisation of Russia and such other immediate objectives, lies the real purpose of humanity, which is "the planning, the selection and the all-sided training as well as the preservation of man." The Communists propose to create "an environment which will produce a human species in which the instincts of the beast will disappear and the spiritual and social qualities will become dominant." Capitalist society is actuated by low incentives, but under Communism the old incentives "will be revaluated and the new social stimuli come into play for which Western society has now no field of action."

This is the fundamental position of the Communist: Insistence on a transvaluation of man's incentives; and extension of the right of self-expression from the few to all. A large part of the volume is taken up with more topical, if less fundamental, issues, like the attitude of Communism to some of the current political problems. Socratov repudiates any design on the part of Communism to disturb world peace, and expresses the eagerness of the Soviet Government to be on friendly terms with the U. S. A. In the Pacific, the destined theatre of the coming struggle between Imperialist powers, the U. S. S. R. wants neither territory nor markets, but as a realist power is compelled to prepare for war. Thus Communism comes to terms with the realities of the situation. Whether the Communist answer meets the needs of the world or not, the world cannot afford to ignore Communism in the realm of thought—obviously in the realm of action either.

N. S. SUBBA RAO

Psychics and Mediums: A Manual and Bibliography for Students. By GERTRUDE OGDEN TUBBY, B. S., former Secretary of the American Society For Psychical Research (Marshall Jones Company, Boston. $2.00)

This interesting book is the outcome of several years of personal experimentation with psychics and mediums. The author herself is psychically afflicted as personal experiences related herein indicate.

The phenomena are divided into two groups—subjective and objective—all of them being classified and defined. Other items are rules for conducting a scientific séance, and for the development of mediumship and psychism.

Miss Tubby states that "psychic endowments are as natural.....as an ear for music and other artistic gifts"; therefore such faculties, including mediumship, should be developed by use, for these, like other talents, add to human happiness and service. (pp. 11-16.) If that be so, how account for the physical, mental and moral ruin of the best known and most "powerful" mediums, including the founders of modern Spiritism, the Fox Sisters? Is there a record of any medium who became a better character through his mediumship? There is a truly dreadful list of those who have been made worse by their efforts. True it is that "lofty desire and aspiration" act as a "protective wall" (pp. 59-61) in psychism as in all else. But the will is discarded, the reason inverted, the moral nature ignored, by most mediums—a state which can but open the way to regions and intelligences below, not above, human consciousness. "Angel guides" and "spirit controls" often incite to fraud, as many mediums have themselves admitted.

The only benefit that Spiritism has conferred, at tremendous cost, is the demonstration of the existence of other states of matter and of other conditions of consciousness, to investigate which the Society for Psychical Research was formed. Yet after half a century of painstaking research by many brilliant and eminent scientists the debatable phenomena of 1882 remain almost as debatable to-day. This need not have been, for psychical science was not born in the nineteenth century. It is the oldest of sciences, and has had its students and experts in every age and race. In that wonderful storehouse of information, H. P. Blavatsky's *Isis Unveiled,* will be found the principles of natural processes involved in the several phenomena which the S. P. R. has recorded but not explained. Miss Tubby's reference to H. P. Blavatsky shows a lack of insight and grasp of the very fundamentals of psychic science, and ignorance of its adepts on the one hand and its victims and failures on the other. Again she couples the name of Mrs. Besant with that of Madame Blavatsky, which is understandable, but which also shows that Miss Tubby is speculating and is writing without a basis of knowledge or historical evidence. A comparative study of the books of Madame Blavatsky and Mrs. Besant will show to Miss Tubby that there is a difference of day and night between them. Altogether Miss Tubby suffers from lack of sound knowledge and like most spiritists and dabblers in the psychic cannot distinguish between psychism and spirituality, between the passive medium and the Wise Adept. The former is but a slave of the lower influences of the dark side of Nature while the Adept actively controls himself and all inferior potencies. Miss Tubby's dictum notwithstanding, there *is* a science, a philosophy and an art of Magic which can be learnt in theory and in practice, of which knowledge the West knows next to nothing but which alone offers the Key to the mystery of the invisible. Madame Blavatsky was herself an Adept in that beneficent knowledge.

N. K. K.

Modern Mystics. By SIR FRANCIS YOUNGHUSBAND (John Murray, London. 10*s.* 6*d.*)

Mysticism, Sir Francis explains, " is experiencing the whole universe as one ; and mystical experience is one of the approaches to the middle of the universe —an approach which is availed of by that class of people who strive to make the lot of humanity better." He aims to show that it is therefore superior to scientific reasoning for it enables the seeker after truth to transcend the faculty of reason and place himself *en rapport* with Truth itself. The mystic sees and feels himself part of the Whole and senses the interdependence and interrelationship of the universe, whereas the scientist deals with it in fragments.

Though this approach, pursued by all true sages and seers, is the recognized one of the East, it cannot be confined to " limit of creed or race." It may be an inborn gift or it may be the result of years of rigorous discipline. The author's selection of modern mystics in illustration of his point is poorly made. He could better have given preference to those whose experiences are less likely to be confused with self-delusion and hallucination. Baha-u-llaha, for example, was never a mystic of the highest order, but rather a passive victim of his own creations.

The most interesting and really vital parts of the book are contained in the first and last chapters where the author discusses dispassionately what mystic experience really is and what its possibilities are. By the charm of his clear style Sir Francis succeeds in imparting to the sympathetic reader the glow of his own enthusiasm, but we fear it may fail to carry conviction to the sceptic or persuade him to give mysticism a fair trial. Nor is it likely to appeal to the scientific mind and offer it any assurance that mysticism is something diametrically opposed to self-delusion and that it is not "the hallucinatory imaginings of a highly emotional nature "; nor will the psychoanalyst be induced to change or even modify his conclusion that " mysticism is a neurosis."

M. Y. G.

Fools Like Me. By PAUL MARCHE (Houghton and Scott-Snell Ltd., London. 7*s.*6*d.*)

The glorious horrors of war ! This cutting satire fortunately is not feeble. Whether it will do practical good to the cause it champions is another matter. Europe, numbed by the war has not fully recovered her fine sensitiveness. No impartial reader can fail to be impressed with the truth of the pictures drawn, but, as Paul Marche himself shows, most people do their thinking by proxy, and seldom if ever stop to reason out their beliefs or opinions. Yet there are brave minds like Lyn Boyd, a conscientious objector and hero of the story, and others in the making, and the volume will awaken or strengthen them. People are apt to attribute pacifist sentiments to cowardice, but it takes a " brave man indeed to directly oppose the pet opinions of the crowd," and often such men are more courageous than the docile soldier or the dressed-up sergeant and general. The story contains a scathing portrait of " the little God seated in the Big Chair in the Big Room in the Big Palace." The author is also to be congratulated for attacking the attitude of the churches. War is unchristian and in 1914 the churches could have created a tremendous anti-war force but almost all of them actually induced people to carnage, and thus proved their futility and failure. It is but human to believe *our* country in the right, especially when we are led away by the propaganda of the "little gods." The story brings out the weakness of such claims—no belligerent country is ever wholly in the right. Women also will find here

an appeal arousing them to a more real sense of duty. Not wrongly does the book deem them among the culprits of war, but says that they can become saviours of men. No permanent solution to the menace of war is possible till men and women learn to look upon outside events as but reflections of their inner natures. War on the outside will never cease until we conquer the foe within. If we would all begin self-study and determine thus what makes us say "fools like me" in this or that, here and again there, we should not only find peace within ourselves but should establish it in our surroundings, whether they were circumscribed or vast.

F. K. K.

Thus Spoke Guru Nanak. Compiled by Sir JOGENDRA SINGH (Milford, Oxford University Press. 3s.)

Words are used to express thoughts but can as easily veil them. This book shows both aspects and sets the reader a twofold problem, the first one rather of curiosity, the second of vital importance. One must speculate upon what meaning the translator has in mind by the phrases he uses: "the Power of God's Name," "Love for God," "Salvation," and others of the mystic's vocabulary, for otherwise it is almost impossible to decide.

But it is far more important that the reader should see the meaning of the Guru. For books, as well as human beings, are like mirrors in which men see reflected for the most part their own images. Therefore it seems inevitable that those who read these fragments with sectarian conceptions will perceive but one facet, and that imperfectly if they cannot relate it to the whole. Since the book is intended, as the foreword implies, for Western readers, to whom Guru Nanak is unfortunately little more than a name, it would have been helpful to have had some information about the circumstances of the teaching, and the reasons for the particular form taken. Every expression of religion differs according to the time and the people among whom it takes shape though the basic truths of all are ever the same. That fundamental identity stands out clearly from these teachings when rightly understood, if, for example, the passionate tones of the mystical metaphors are not mistaken for devotion to a personal creator, but linked with such a passage as :—

> He who filleth all space, O Nanak, Him I carry in my heart.
> His light filleth the three worlds,
> In every being is present the unapproachable and the endless one and the true.

The Western reader may gain one very practical teaching from this book, a precept too often considered as mere luxuriance of metaphor and simile. It is the attitude of mind that perceives in every act and in every object of material existence a symbol of spiritual life.

> Make continence thy furnace, Resignation thy goldsmith,
> Understanding thy anvil, Divine knowledge thy tools,
> The fear of God thy bellows, Austerities thy fire,
> Divine love thy crucible, And melt the self therein.
> In such a mint true union is attained.

A passage such as this might appear to a materialistic, superficial thinker as an ingenious, perhaps a forced analogy, but the method it typifies will indeed give a new scale of value to life. To study these sayings in the light of universal truths and to follow the example shown of heart devotion, is to find value in this volume that cannot be assessed.

W. E. W.

The Divine Pymander of Hermes Trismegistus. Trans. by the Editors of the Shrine of Wisdom (London. 3s.).

To students of mystic philosophy this compilation will be welcome. It is made up of extracts which "are the result of a comparison of three English translations."

Pymander means "Shepherd of men" —the Teacher, Illuminator and Guide of all mankind. These teachings are the result of a Divine Vision in which the Pymander reveals to Hermes the Reality back of manifestation. The basis of this revelation is set forth thus: "Expand thyself into the immeasurable greatness passing beyond all body, and transcending Time, enter Eternity. Thus shalt thou know God." Attempts have been made to designate the teachings of Hermes as monotheistic, but the Pymander, as other Hermetic writings, teaches pure pantheism. All throughout the book we find that true Impersonal, Universal concept of Deity in spite of the pronoun "He" so persistently used. Deity, whether described in its transcendental aspect as the "unmanifested" or in its "immanent aspect as the "most-manifest" is poles apart from a personal god. The material aspect of the Universe is described as a reflection of the spiritual, and man is said to be superior to the gods and is the Lord of the Universe because he has Nous—a truth not very generally accepted. There is a very interesting chapter on Regeneration, the resurrection of the human Soul.

The Pymander has been ranked high in the list of religious literature, and "the early Church Fathers accepted the Trismegistic writings as being both ancient and authoritative, sometimes utilising them to support Christian doctrines." To the student of comparative religions it offers a great aid. It is an authentic textbook of true philosophy, and contains the main principles of the Hermetic teachings.

F. K. K.

Alexander of Asia. By PRINCESS MARTHE BIBESCO, Trans. by ENID BAGNOLD (William Heinemann Ltd., London.)

Princess Bibesco, in the romantic enthusiasm of her eighteen years, has written a story of Alexander seeing her hero through the legends of Persian and Syrian tradition related by Firdausi, Jami, Abdul Salem of Kashmir and others. The reader in search of a true design of Alexander's life will find small satisfaction despite the poetry of the volume. He will shut the book with a feeling of having been cheated though he may feel the influence of the artist's creative fantasy.

Princess Bibesco begs her son, to whom the book is dedicated, "to love tales, for they sleep in the roots of human inheritance" and to "live not for life's sake, but to be happy." In these two phrases the temper of the book may be found. Wooing the god of happiness, she is carried away from the realities of life to ephemeral fancies. She does not think that better than love of tales is the love of life, the story of the experiences and evolution of the human soul. Tales are useful only as they convey ideas which are true, hold up ideals which energize, or reveal beauty which inspires. And real happiness is not woven out of gossamerlike fancy but out of the sterner stuff of suffering and experience.

Alexander has long been a subject of romance to which Princess Bibesco now contributes her version: Alexander was pre-destined to be perfect in his achievements; he won Babylon by prayer; he killed Porus on his entry into India; he "knelt" (!) in prayer with the Indians in the temple; he received instructions from Babylonian and other Sages on the prolongation of his joys; he discovered the Brahmins were but seekers of another kind of *human* happiness; etc., etc.

The world to-day needs romance of

a different kind: happiness is recognized to be a will-o'-the-wisp and the thoughtful do not look upon life as a purposeless adventure merely to be enjoyed, but rather as having a definite objective. Life is to be moulded out of pain and misery which yield faculty and power when experienced and utilized.

Face to face with tragedy everywhere around us imagination needs to be used for creating romance that inspires and explains the mysteries of soul-success or failure. Who will give us the romance of that archetypal soul and its descents on earth among which the incarnation of Alexander is but a single episode; Alexander, the son of Olympias, priestess versed in the art of black-magic; Alexander offspring of a violent love, born under the mysteries of initiation in the cult which his mother served; Alexander who worshipped Homerians and loved Pindar and founded Alexandria; but who spread carnage and destruction during the short life that ended at the mystic age of thirty-three?

SUZETTE TOWNSEND

Essay on the Foundation of Cognition. By C. LAMBEK. Trans. by AGNETE KHORTSEN (Williams and Norgate, London.)

This book, originally written in Danish, deals with some of the fundamental problems of epistemology. The method of approach is not purely logical or epistemological. Physical, physiological, psychological, biological and even ethical considerations are introduced to throw light on epistemological issues. In this the author approaches the synthetic standpoint of the Hindus who are not content with mere abstract analytical considerations or mere *part* views of things but always insist on regarding a problem in all possible relations and thus gaining a *whole* view of the matter.

The standpoint of the writer is that of voluntaristic pragmatism. He thinks that the aim of cognition is the control of future experiences, and "the guarantee of truth we must seek in those processes which we call the realisation of our plans" (p. 10). The real world we believe in is not directly given in knowledge, but is largely a construction of thought in fulfilment of the aim of cognition. According to the author, "not the least particle of knowledge regarding real coherence can be obtained solely by means of experience and logical reasoning" (p. 25). It is on the basis of several postulates of identity that we can pass from knowledge to reality. One such postulate is the principle of identical source of impressions, which means that certain sense impressions in spite of their differences originate from the same factor of interaction. We thus postulate a standing object as the ground of changing impressions. These postulates cannot be deduced from experience nor proved by logical reasoning. Still "we maintain the postulates because the motive of cognition cannot in any other way be advanced and fulfilled" (p. 27). In other words, we posit a real world to fulfil the needs of our practical life. This seems to imply what certain schools of Indian Philosophy seek to maintain by saying that the world does not exist for pure knowledge or that it is a product of ignorance (avidyā) or desire (vāsanā). But although the author speaks of "the continuing Me" in several places, he does not seem to realise fully the importance of the self as the foundation of knowledge which, however, is a cardinal doctrine with almost all schools of orthodox philosophy in India. Nevertheless we cannot deny the high philosophical value of the author's contribution, its originality and deep penetration. Despite a certain lack of lucidity in spots, which may well be due to translation, the book is sure to interest all serious students.

R. DAS

CORRESPONDENCE

AN EXPLANATION

May I be permitted to make a few remarks through your columns, on your footnote to the review on Mr. John Foulds' book, *Music To-day*, which appeared in your July issue? I have been coupled with Mr. Foulds in your criticism, but I am not deserving of it, since I am in entire and absolute agreement with you. I disagree with the major portion of the "occult" teaching as expressed in *Music To-day* for the same reason that you do: it is smirched with pseudo-theosophy, and is often misleading and distorted. I have, however, not at any time "drunk deep" at the "muddy waters of pseudo-theosophy," as you suggest. As a young woman I was much attracted to Annie Besant and others but when I tried to read and study their books, *I could not.* I have never read through one of their books even once. I had to go on alone, or with the help of *The Voice of the Silence,* the *Bhagavad-Gita* and other such books. I was a rebel in "good Theosophic" circles, and I left the Theosophical Society some twenty years ago.

I have great reverence for H. P. Blavatsky, whose works I have, however, studied but little, as I wanted "in justice to pure Theosophy, genuine occultism and true mysticism"—to use your words—*to go to the source alone.*

All this about myself, since, in his postscript to *Music To-day* Mr. Foulds cites me as his teacher, and you, whilst excusing him on the ground of "aspirations," condemn me as the "pseudo-theosophic and distorted" source of his teaching. The teacher is however not responsible for the vagaries of the pupil! *Music To-day* was written without my knowledge, but as my name has appeared and I am held responsible for the most important part of it, I ask you in fairness to publish this letter.

Holta,
Palanpur
Punjab.

MAUD MACCARTHY

CONTEMPORARY INDIAN PHILOSOPHY

Dr. N. R. Sarma's criticism of my article on Contemporary Indian Philosophy has come to hand rather late. His criticism is composed of two parts: (1) useful supplements and (2) irrelevant invectives—a mixture of gold and vitriol. I am thankful to him for the first and not sorry for the second, because anybody having a nodding acquaintance with his writings knows that if one wants the first, one cannot have it without the second. He is a rose in spite of his thorns!

He wishes me to explain and show cause etc. I shall not waste this precious space by submitting a defence nor vainly imitate him by counter insinuations and invectives. But rather let me plead guilty and pray for mercy (following the same principle of *Yamevaisha* etc. quoted by him). The article in question, let me confess straightaway, is incomplete, being the summary of a paper: "The Main Currents of Contemporary Indian Philosophy," written for the Philosophical Congress and necessarily very brief. I may further confess that in making the article brief I omitted many things and that in so doing I was guided by my "likes and dislikes," and thus mentioned in praise works which *I* judged to be the more valuable.

Let me confess still further that being on a low rung of philosophical discipline I have my heroes and "idols." It was not a question there-

fore, of "distributing patronage," but rather of paying respect and doing homage. Some of these "idols" have happily attained world-wide reputation, which I cannot hope to increase by advertisement nor may Dr. Sarma hope to whittle down.

I am only sorry that so much brilliance should be wasted on the criticism of a poor performance. Dr. Sarma, I sincerely hope, will use it in writing an exhaustive article or rather a book, which will benefit us all. He may profitably mention there also the valuable works of Professors Wadia (*Ethics of Feminism*), P. B. Adhikari (Papers Read at the Philosophical Congress), A. C. Mukherji (*Self, Thought and Reality*), S. K. Maitra (*Hindu Ethics*), Kokileshwar Shastri (*Introduction to Advaita Philosophy*), S. K. Das (*Towards a Systematic Study of Vedanta*), P. N. Mukherji (*Sri Gopal Basu Mallik Lectures,*) M. M. Lakshman Shastri (*Commentaries on Sanskrit Works*) and many others—which Dr. Sarma has failed to mention due neither to ignorance nor any mysterious prejudice, but, I hope, to selective judgment which however he should not monopolise, but share fairly with his friends—and then the quarrel will be over. *Pax Vobis*!

Patna D. M. DATTA

REJOINDER TO THE ABOVE

I feel somewhat puzzled and even embarrassed, unable to decide in what terms I am to thank Dr. Datta for his flowery description of me as a "rose in spite of his thorns"; seeing that such a description would be better appreciated by a metaphysical blue-stocking of "world-wide reputation" than by a prosaic and matter-of-fact critic like my humble self, determined to call a spade a spade.

I should like to anwer *two* points in Dr. Datta's reply. (1) It is indeed too late in the day to threaten humble folk or to stifle legitimate criticism with the adumbration of the "world-wide reputation . . . happily attained" by some of *the* "idols" of Dr. Datta; as in these decadent days of India's cultural evolution—when it is considered an astonishing attainment to stay at Oxford counting verbs and nouns in the *Rig-Veda*—those who have eyes to see should be fairly able to visualise the inner and the outer histories of "world-wide reputations," reference to which made by Dr. Datta involves such a palpable *argumentum ad hominem* as to need no refutation at all. I readily admit it is *absolutely impossible* to "whittle down" the "world-wide reputation" of his "idols" even an iota by any criticism made by human or even superhuman agency, but is that any reason why one should not protest against "Indian Misrepresentations of Indian Philosophy" in the interest of *Tattva Jignyāsa* (quest after philosophical truth)? Dr. Datta is quite welcome to pay his respects and homage to any "idol" he has a fancy for, but he cannot surely compel others to do so. (2) Dr. Datta hopes I may write a book. I am sorry. Contemporary markets are terribly inundated as it is by books and papers on Indian Philosophy, translations, expositions, *et hoc*, and a new volume released by me, would mean a cosmic calamity! Let the Augean Stables be cleaned first. Let misrepresentations of Indian philosophy be avoided and repudiated. Let me read and assimilate the *new Philosophy* synthesizing European and Indian Thought which according to Dr. Datta his "idols" have given to the world. Then it will be time enough to think of writing a book.

Let me conclude: *Pax in Bello* as *Brahma-Jignyasa* is preeminently a philosophic fight!

Madras R. NAGA RAJA SARMA

ENDS AND SAYINGS

"_____*ends of verse*
And sayings of philosophers."
HUDIBRAS.

At last the Oriental fire-walk has been performed in England under test conditions and in the presence of eminent scientists, who, unless they denied the evidence of their senses, had to admit it as a fact. The performer was Kuda Bux, a Kashmir Muslim of twenty-nine years. The experiment was planned by Mr. Harry Price. Heralded in advance in *The Listener* for August 7th, the fire-walk is thus described:—

> The surface heat of the glowing embers in a trench about 12 feet long, 6 feet wide and 8 inches deep was 800 degrees Fahrenheit when Kuda Bux fulfilled his claim. Precautions had been taken against advance chemical preparation of his feet. The Kashmiri walked through the inferno without even raising the temperature of his feet. Encouraged by his example, two barefooted Englishmen attempted to duplicate his performance but it is reported that both took only a couple of steps before they jumped off, their feet considerably scorched and burned.

What is the net result of the performance? A few more scientists, no doubt, are convinced of the possibility of the fire-walk, but how much have they learned of its rationale?

In *Isis Unveiled*, in which Madame H. P. Blavatsky presented the fundamental propositions of the Oriental psychology, two ways of acquiring invulnerability to fire are indicated:—

1. An oil extracted from asbestos, when rubbed into the body, leaves no stain or mark but enables the person so rubbed to step uninjured into the hottest fire. The secret of its virtues, however, remains with certain lamas and Hindu adepts, who, we may be sure, do not exploit it for profit or to intrigue the curious. (Vol. I, p. 504)

2. The agency of nature elementals is invoked, unconsciously in the case of mediums and séance visitors on whom a temporary invulnerability is conferred; but deliberately and with knowledge by members of races among whom the rules of sorcery have been handed down for generations. (Vol. I, pp. 445-6; 588)

The explanation vouchsafed by Kuda Bux can hardly enlighten the investigators—that it is "all a matter of faith... Faith can make you do anything." The two Englishmen who burned their feet had faith, too, or they would hardly have ventured on the embers. *The Hindu* (Madras) states that "Scientists are as baffled as ever to explain the mystery of Oriental fire-walking in terms of Western science." It can never be so explained. How long will it be before their chronic bafflement in the face of countless psychical phenomena will drive Western scientists to turn to serious study of the *science* of psychology as developed and handed down for countless ages in the East?

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